

# The Church School

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## THE CONTENTS

The Editors' Outlook.....	482
Radio-Extension Services in Religious Education.....	Henry H. Meyer 483
The Song of a Returned Exile.....	F. C. Hoggarth 484
Follow-Up Missionary Bulletin.....	485
Organizing the Church for Its Educational Task.....	Wade Crawford Barclay 486
The Devil's Month in America.....	Walter S. Athearn 488
Training in Giving.....	John Moore Trout 489
A Church School Visiting Day.....	Harriet Gates Dye 491
A School of the Christian Life—Class Sessions and Class Organizations.....	Hugh Hartshorne 495
It is Happening Now. A Picture-Masque of Child Life in the United States Today.....	Fannie R. Buchanan 497
Using What We Have.....	C. A. Tucker 500
The Church in the Country.....	C. P. Atkinson 501
A Gallery Church School.....	Elizabeth L. Gebhard 502
The Rehousing and Equipping of One Church School.....	George F. Dewey 503
The Purpose of the Church School.....	Dwight S. Bailey 505
Bible Parables in Pantomime.....	Eleanor Wood Whitman 506
Truancy Treatments.....	Gerrit Verkuyt 508
Barrio Class Extension Work—A Story of Church School Growth in the Philippines.....	Archie L. Ryan 509
Denominational News for August.....	511
Characteristics of a Teacher.....	Warren F. Cook 514
Superintendent's Guide to the International Sunday School Lessons for August....	515
Around the World with Burton Holmes.....	Elisabeth Edland 518
The Bible Every Day.....	Mary E. Ely 520
The Ideal Story-Teller.....	Albert D. Belden 522
For the Story Hour.....	523
A Junior Department Conference.....	Harriet Edna Beard 524
The Book Shelf.....	525
A Clover Party in the Woods.....	Mollie C. Walker 528
Current Motion Pictures.....	Third Cover

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# The Editors' Outlook

**A**N interesting testimony to the importance of religious education is contained in a document entitled *Evangelism for Our Generation* prepared by Rev. Guy H. Black of the Department of Evangelism of the Methodist Episcopal Church. In listing the causes for losses from the adult constituency of the church this thoughtful and highly suggestive paper places first "our failure intelligently to train our children." The evidence of this failure the author finds in the fact that of a very large number of people who were actually approached with a view to winning them for the church "nearly all had been members of a Sunday school at some period of their childhood," but had slipped away and been lost to the church because of the inadequate methods of religious training. Pointing out the remedy the author continues:

"The Departments of Religious Education in our seminaries are presenting us with a constructive program, which, if accepted and practiced by our churches, will grow a generation of Christians and give Christianity a real chance. I plead for parents and ministers to give more study, thought and time to the religious training of the child. It is largely because of inefficiency in dealing with children that we have to conduct evangelistic campaigns."

**C**ANADA has a way of pointing and of leading the way, especially in matters of inter-church cooperation and in church union. Thus it was Canada that led in the effective overhead coordination of religious educational agencies and in actually launching a productive Sunday and week-day training program for boys and girls. Thus once more the Protestant evangelical forces of the Dominion have led their fellow Protestants of the United States in church unity by the final adoption of a plan which merges into The United Church of Canada the Congregational, Methodist and Presbyterian churches of the Dominion. At the same time the practical unification of local churches has continued through the rapid spread of the community church movement especially throughout the western provinces.

In the United States a practical beginning of the same movement toward the merging of churches by local initiative is reflected in an agreement recently made at Cleveland. On May 7 the Cleveland Congregational Union and the Presbytery of Cleveland, in joint session, adopted resolutions calling for organic union of the two communions. They also voted: "That all matters pertaining to the local missionary enterprises within the territory common to the Presbytery and Congregational Union, shall hereafter be considered in joint sessions of the exe-

cutive boards now conducting the church work. At their joint sessions, all plans for the support of churches, establishing new ones, or readjustments of existing churches, shall be passed upon and determined, provided that no existing contracts be violated."

The merger resolution was endorsed later by the State Conference of Congregational Churches, after what is described as a "brilliant discussion." It would seem that the second resolution, which can be put in force at once,

will greatly simplify the administration of city mission work and, if followed elsewhere, will clear away many of the obstacles to an actual union of the churches.

## SPECIAL FEATURES FOR SEPTEMBER

**A**S this number of THE CHURCH SCHOOL goes to press, the Table of Contents for September is already available. Among other good things the next issue will contain the following special articles:

**RALLY DAY IN UTOPIA AND A RALLY DAY PROGRAM** . . . . . Mary Jenness

**MISSIONARY PLANS FOR THE YEAR**

Herbert Wright Gates

**WELL PREPARED IS HALF DONE**

Suggestions for Starting the New Church School Year

Jessie Eleanor Moore

**BRIDGING THE GAP IN THE HIGH SCHOOL YEARS** . . . . . George W. Owen

**TOMORROW—A Pageant for Children's Week**

Margaret Slattery

**A** STUDY of the reactions of high-school pupils to motion pictures has recently been completed by Clarence A. Perry, of the Russell Sage Foundation. In May, 1922, the National Committee for Better Films, affiliated with the National Board of Review, circulated a questionnaire

in the high schools of seventy-six cities and towns well distributed throughout the United States. Returns were received from 17,000 boys and 20,000 girls and their papers covered not only their habits as to attendance but also their preferences as to actors and pictures. The tabulation was carried on by the Russell Sage Foundation and the use of electrical tabulating machines was made possible through a contribution from the Associated First National Pictures, Inc.

The boys preferred: 1. Western and frontier stories, 2. Comedies, 3. Detective stories, 4. Love stories. The girls preferred: 1. Love stories, 2. Comedies, 3. Society-life stories, 4. Western and frontier stories. The types of criticisms which were volunteered by the students are especially interesting.

<i>Types of Criticisms</i>	<i>Boys</i>	<i>Girls</i>
Slapstick (or vulgar) . . . . .	23.8	34.5
Not true to life . . . . .	20.6	12.0
Mushy (over sentimental) . . . . .	18.2	10.6
Bad artistically . . . . .	18.0	8.8
Immoral (sex) . . . . .	10.5	11.2
Murder and Shooting . . . . .	8.1	21.6
Brutality . . . . .	.8	1.3

Mr. Perry comments as follows: "I regard it as most significant and a highly encouraging augury that so many of the students went out of their way to send in their critical views on the different types of pictures. It is of interest also that both boys and girls show so much unanimity as to what they want to see eliminated from the screen."



# Radio-Extension Services in Religious Education

**S**UNDAY-SCHOOL services by radio are among the recent innovations at several broadcasting stations in various parts of the country. Two of these experiments deserve special mention as suggesting possibilities worthy of the best thought and of active co-operation on the part of the church-school forces. Both experiments are in the nature of a Radio Extension Service in Religious Education.

To Crosley station WLW, Cincinnati, belongs the credit of undertaking the first serious experiment in this field in broadcasting the regular Sunday-school service at 9:30 o'clock each Sunday morning during May and June. If the resulting popular interest and the co-operation of the religious forces warrant, the service will be permanent, either at the regular morning Sunday-school hour or at some other time, as may prove to be most serviceable. During the month of May the editorial office of the Standard Publishing Company, E. W. Thornton, Editor, supplied the teachers. The services during June were arranged for by members of the Sunday-school editorial staff of The Methodist Book Concern under the general direction of Dr. W. C. Barclay. Of these services, the one for Children's Day, Sunday, June 10, as printed in the local papers, is typical:

## RADIO PROGRAMS

Central "daylight-saving" time, the same as that of Cincinnati, indicated on all programs.

### WLW—Cincinnati (309 Meters)

9:30 A. M.—Sunday-school session. The musical numbers, devotional readings and prayer will be led by children from the Children's Home and from Trinity Methodist Sunday school. The program follows:

Attention, "Holy, Holy, Holy, Lord God of Hosts."

Moment of silence.

Hymn, "We Come, We Come, Like the Hosts of Old."

Devotional reading.

Response, "Saviour, Hear Us, We Pray."

Special feature, "The Child Crusader's Hymn."

Sarah N. Cleghorn.

Solo, "I Think When I Read That Sweet Story of Old." Mrs. A. T. Noonan.

Prayer of good will.

Hymn, "Marching with the Heroes."

Announcement.

Lesson taught by Dr. Henry H. Meyer, editor of the Sunday-school publications of the Methodist Episcopal Church.

11 A. M.—Services of the Church of the Covenant, Rev. Frank H. Stevenson.

For purposes of this experiment the lesson for Young People and Adults in the regular International Uniform Series was used.

On the afternoon of the same Sunday, June 10, Station WJZ, of the Radio Corporation of America, New York, extended the courtesy of its service to the Board of Education of the Methodist Episcopal Church for the broadcasting of a special Children's Day Service in commemoration of the fiftieth anniversary of Children's Day. Children from a number of New York and New Jersey Sunday schools participated under the direction of Miss Elisabeth Edland, the author of the program.

In both these experiments the immediate results, so far as ascertainable, were highly satisfactory. Both

services were heard distinctly over wide areas. In the case of the Cincinnati service unsolicited testimonies and expressions of satisfaction were received from persons confined to their homes by illness and other causes, and to whom, therefore, the radio brought the only church and Sunday-school services accessible to them. Acknowledgments were likewise received from persons not in the habit of going to Sunday school. It is fair to assume that by far the larger part of the audience consisted of persons not acquainted with or especially interested in the Sunday school, men and boys chiefly, bent on listening to whatever they might pick up with their instruments.

**S**UCH an experiment naturally raises a multitude of questions. It likewise suggests possible lines of service undreamed of before. Shall the radio be preempted for human uplift and progress? Or shall it, like the movies, first be commercialized and then used to exploit the craze for thrills and for mere entertainment? It will be a long hard pull to redeem the movies and bring them back as a whole into the service of art, education and Christian culture. Can the radio be saved for these higher human values, or will it be given over to jazz, dance, programs, and inferior entertainment? The answer rests with the educational and religious forces of the community. What do these forces know about the interests and plans of their local broadcasting stations? Has the modern church school a message and a teaching program that will command the attention and hold the interest of all sorts of folks who make up the citizenship of any given community or neighborhood? If so, what is that message? What is the substance and what the form of that teaching program?

**T**HERE are within easy receiving range of every broadcasting station many thousands of old people, the sick and invalids, mothers of little children, special working groups and others who belong to the general class of "shut-ins." Most of these would welcome a weekly Bible lesson with an appropriate brief service of worship. Shall the radio be put at their service? Shall the ministrations of the church school with its connected and constructive teaching from the holy Scriptures be brought to them? Why not extend the Home Department in this way?

How about an evening vesper service by radio? Or a morning hymn and brief prayer for the family circle? Does the radio provide a means for extending teacher-training? Most every church counts in its membership one or more families having radio sets. Could not the teachers and prospective teachers gather in small groups about these instruments and take a lesson once a week?

Not all of these questions, perhaps, can be answered in the affirmative. They cannot be answered either affirmatively or negatively without a fair trial by radio. The major question therefore is: Shall the trial be made? The question is now open to CHURCH SCHOOL readers for discussion.

HENRY H. MEYER.



# The Song of a Returned Exile

## A Psalm Study—Psalm Eighty-four

By F. C. Hoggarth

THE name of the singer is unknown. He belongs to the great Anonymous. Like so much immortal work, this also is unsigned. So also is the Book of Job, and the Te Deum, the Marseillaise and the Cathedral at Amiens. Those workers, writers, singers, cared not to reveal their names, "so the right word was said and life the sweeter made."

In France an unknown soldier's grave always seemed to arrest one's feet and one's thoughts. There seemed about it an added mystery and pathos and beauty. It is such a grave that England has honored in the nation's shrine at Westminster. This singer belongs to the same throng of the unnamed.

Yet we are not quite in the dark concerning him. We may piece together one or two facts about him. For in all great work there is something of autobiography. Men cannot but reveal themselves in the words that come right from the heart. Two other psalms have so close an affinity to this that scholars conjecture that they are by the same hand. Those two psalms, the forty-second and forty-third, are the proper background for this one, though this was written under very different circumstances. Like so much of earth's sweetest music, those psalms are the cry of an exile. A blinded chaffinch, we are told, sings all the more sweetly because of its blindness, though language scarcely has words strong enough for those men who thus cruelly put out the eyes of a little bird. Shut out from the land of light, it is as though the bird sought to recreate the land in song.

For some reason this singer is an exile. Access to the city and the temple of his love is denied him. Around him are those who scoff at his religion and his God. He is lonely, loneliest of all in his soul. Such are the circumstances under which he thinks of the days that have been, of the time when he led the pilgrims to the great festivals at Jerusalem.

"Then let me remember, as I pour out my soul upon me,  
How I was wont to pass on with the throng, leading  
them to the house of God,  
With the voice of singing and thanksgiving, a multitude  
keeping festival."

He is not ashamed to tell us of his tears of longing. His deep desire is to be back *home*. For such a return he offers his prayer, "Oh! send out thy light and thy truth," that is, manifest thy guiding and delivering mercy; "let them lead me to thy holy hill."

Such is the background. In the eighty-fourth psalm he stands in the light of that answered prayer, "the worst has turned to the best." His feet stand in the gates of Jerusalem, he is at *home*. The psalm is the overflow of his heart. Many in our midst know something of this man's emotion. They also have been exiles, knowing the long and unkindly separations of war. Often it seemed as though there would be no homecoming for them. Then

at last they found themselves on a familiar platform and crossed the threshold of that place, the thought and hope of which had sustained them in dreariest days, the threshold of home. Behind was a legion of nightmares, before the illimitable prospect of home.

This psalm tells of deep emotions. We feel as it were the heave of the man's heart beneath the words, so earnest and restrained. "How dear is thy dwelling place, O Lord of hosts." So he sings and memory stirs. He thinks of the exile now past.

"My soul hath pined, yea, even fainted for the courts of the Lord.

My heart and my flesh cried out for the living God."

Tenderest emotions, life's deepest joys and its sorrows, gather round simplest things. Donald Hankey pointed out that for him, as he passed through newly devastated villages, the tragedy seemed to gather most poignantly around homely things, like a girl's rosary on a dressing table, or a child's doll seated forlornly on a chair, or the unfinished letters thrown away by men in haste and trampled underfoot in the streets. Such simple things led this man to the heart of the wonder and the joy.

"The sparrow hath found her an house,  
And the swallow a nest for herself  
Where she may lay her young."

Almost his first thought is of the little birds in the temple. Often when in exile he had envied them their privilege. At home again, he would be even as they, sharing their security and their songs.

"Happy birds, that sing and fly  
Round thy altars, O Most High."

So thought succeeds thought in this lovely soliloquy. The source of all his emotion, the spring of all his joy, is God's house. This is how a man felt a couple of thousand years ago and more about God's sanctuary.

"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." He knows what he has seen. He prefers this. He had rather be a doorkeeper here than a guest yonder. That is his deliberate choice, and he is in good health and of sound mind! A doorkeeper is not usually on the way either to fame or fortune. He is evidently a man of imagination. Imagination is not the power to create impossible, unreal worlds, but the power of seeing the truth, the reality beneath the surface, however poor and unpromising it may seem. Imagination does what the stone in Tytyl's cap did in Maeterlinck's *Blue Bird*, redeeming common things by the revelation of their inner grace. Imagination can turn drudgeries into nobilities. Because their imagination had been fired did men of high university distinction from all parts of the land offer themselves



to Shackleton for the meanest, dirtiest task he had, if only they might have the honor of taking a part in the great adventures of the South.

The church in similar way once fired men's imagination. Compared to a ship men regarded her as a great venture. They volunteered for the lowliest tasks just for the privilege of service. Now for the moment the ship of the church puts to sea undermanned; often indeed she can never put to sea at all, but has to be content to potter about the harbor. If men only had imagination to see the romance of the church's venture, and if the church were only more daring in its challenges and more reckless in its passion, then again would be found many prepared to serve in any capacity. That men offer for lowliest tasks is the surest sign that imagination has been kindled and the heart won.

Lowly tasks have usually more of interest, of responsibility and indispensable worth than is commonly seen. A doorkeeper for instance had, in the larger houses of the East, a dual task and charge. He opened doors to

visitors, leading them in; he also protected the family and slept by night in a small room within the entrance, keeping guard. He led friends into the fellowship of the house; he also kept watch over its fellowships.

To be a doorkeeper in the house of God has thus rich and gracious significance. It is a charge to which all may rightly aspire in its deeper sense, to be door openers and to be watchmen, to lead harassed men and women and boys and girls into the spacious, secure and venturesome fellowships of the church, and to watch over them, that no evil enter there and no foe snatch any away from the household of God. Better indeed to be such a doorkeeper than to be a guest where "wickedness has its home."

In Mrs. Oliphant's *Beleaguered City* there is a Sacristan, Pere Laserques, of whom it was said, "Get up early who will, he was always up still earlier." He often said that "God's house should be opened first of all houses in case there might be any miserable men about who had found no shelter in the dwellings of men."

# Follow-Up Missionary Bulletin

## Another Experiment by the Missionary Education Director

THE Missionary Education Director sends us the first edition of another experiment. He writes: "What do you think of follow-up missionary bulletins prepared on the Modern Duplicator advertised in THE CHURCH SCHOOL, going simultaneously to each church-school class to be read aloud by the secretary either before or after the lesson?"

"Last Sunday evening I told the young people's society what a summer student did for us in K—. The ten-cents-a-class suggestion was made by the president to the society and seemed worth following up. Every one present volunteered to tell his or her class about it and to ask for the dime. During the week one or two of them came around for a repeat of the facts. That suggested the bulletin summary to refresh the memory of those who were there!"

"The bulletin saves time in the precious closing period, and prepares the way very well for a devotional close based on these facts.

"It broadcasts information.

"It keeps adult classes, who do not come in for closing

assembly, informed and interested. I gave a copy to the men's class this morning just in order that they might feel they were keeping up-to-date with the work of their girls and boys. Half an hour later their treasurer sought me out with a dollar. 'We want to send her another subscription,' said he. The women's Bible class made a contribution too, although I told both classes this was simply informational for them, and not a request for cash.

"The magazines will be used at the community plant all winter and in the mining camps all summer.

"Both the superintendent and the pastor see possibilities in the simultaneous bulletin idea. The pastor wants to use it later to help in starting his young people's Lenten class. When we discuss certain changes in the credit card with the school as a whole, the preliminary questionnaire can go out in this method. And so on! Don't you like things that might develop in a dozen different ways? Have you any more suggestions for us? We're open!"

### OUR SCHOOL GIFT TO OUR OWN SUNDAY SCHOOL IN A MINING CAMP IN K.... K....

Last June we gave twenty-five dollars to our denominational Sunday school extension society.

Now twenty-five dollars starts a Sunday school.

Therefore, we own a Sunday school!

C....C...., a college girl, started it for us 1,600 miles away, in K.... K....

She began by scrubbing the floor of a basement room in the Miner's Hotel—the only room she could get.

She called on 700 people—all there are in K....

She organized a Sunday school of sixty children.

She organized a junior week-day club, "Help and Smile." They helped clean the basement—and smiled!

She gave a teacher-training course to two K.... girls who were willing to help her teach the children in our Sunday school.

She taught every day in daily vacation Bible schools. She went to a different mining camp every evening for three weeks to hold a service—telling stories to the children, holding a sing and devotional meeting.

C.... C.... wants to go back there again next summer. Meanwhile, there is something we can do.

(1) We can send down a subscription to our teachers' magazine which is full of junior and primary songs, music, stories, games, handwork.

(2) We can do this if each class will give ten cents. Will your class give ten cents? If you will, give it to Miss S....

(3) Also we can send down loose pictures cut from magazines, for Miss C....'s children to use in making their own scrapbooks next summer.

(4) Or, we can send down paper dolls for the mining-camp children to play with. Bring yours next Sunday.

Are we proud of her? Are we backing her?

Of course we ARE!



# Organizing the Church for Its Educational Task<sup>1</sup>

By Wade Crawford Barclay

**T**HERE is no divinely authenticated form of church organization. The New Testament gives us no plan or pattern of organization. In the Acts and the Epistles we see a church emerging from the fellowship of the group of immediate followers of Jesus. Here and there we find hints of the process of development in organization as, for example, when the Twelve, appealed to by the Grecian Jews "because their widows were neglected in the daily ministration" and being unwilling to forsake the preaching and teaching of the Word "to serve tables," asked "the multitude of disciples" to choose from among themselves "seven men of good report, full of the Spirit and of wisdom" who should be appointed "over this business." Whereupon seven men were chosen, who it appears were later known as deacons.

In a few places we catch glimpses of a form of organization apparently existing in particular groups of believers as, for example, in James 5: 14, when the apostle writes: "Is any among you sick? let him call for the elders of the church." In the pastoral epistles bishops and deacons appear to be mentioned as officers of the local church. But already in the statement of these first details of organization we are on controverted ground. There is no agreement among Christians as to the form of organization of the church for the simple reason that the New Testament writers are not interested in setting forth that form. What bits of information they give are supplied incidentally, almost as by chance or accident. In the very beginning of our discussion we may agree, therefore, that there is no plan or scheme of church organization that is to be preferred above another because it is particularly sacred.

## Organization a Biological Term

It will help us in our thinking on this problem to recall that the word "organization" is primarily and essentially a biological term. Organization in animal life comes with the development of the higher forms. The lowest forms of animal life have no traces of organization; they are simply unorganized protoplasm, and cannot properly be spoken of as organisms at all since they have no organic structure. The farther we ascend the scale of animal life the more highly organized we find the structure to be. Organization is functional. Always organization serves the purposes of life. The body of a frog is organized for swimming and jumping; that of a horse for running and for pulling heavy loads. It is the means by which the organism survives and by which it is enabled to discharge its functions.

## What is the Church?

What now is the church? It is a group of people alive unto God organized for the purpose of building the kingdom of God in the earth. That is, it is a social organism, existing for social ends, the realization of the kingdom

of God. Its organization, just as the organization of a living being, should be functional. That is, the form of organization should serve the ends, the purposes, for which the church exists. To the extent that it does this it is vital, dynamic, efficient. To the extent that the organization shows inability to serve the ends for which the church exists or, in other words, fails to function efficiently, it is ineffective and useless. Just as in animal life those organs which no longer serve vital ends tend to atrophy, to slough off, so in the church those forms which fail to serve the present age should be permitted to lapse. Nay, more, if necessary, a surgical operation should be resorted to. They should be cut out of the body "ecclesia."

## The Church Realizing Its Purpose

How is the church to realize its purpose of building the kingdom of God? By what means is this divine task to be performed? This question has been answered differently in different ages. Our age in common with ages of the past has its answer.

We have our inheritance of method just as we have other inheritances, and it is difficult to get from under the bondage of tradition. As Christians we do not all see eye to eye as to method. Some cling fondly to the predominant methods of former generations.

Rapidly, however, the conviction is gaining ground that the chief method, surpassing all others in efficiency and in certainty of results, is *religious education*. This is the answer of the twentieth century to the question of the ages. The religious nurture and instruction of the young; the development in them of full-orbed Christian character, including their training in service, is the chief function of the church.

The church, of course, has other important functions, none of which should be minimized. It must give due place to pastoral ministry, to social service, to the meeting of all the varied needs in the lives of its constituency. Without disparaging any of these important and necessary forms of ministry it is the conviction of our age—growing in depth and power and unanimity constantly—that the one sufficient and certain means of building the kingdom of God in the earth is the evangelism of education.

## Organization of the Church

How shall the church organize itself for this chief function? This is our question. In answering it with the brevity required by the limitations of space, I shall not attempt to present an exact or detailed scheme of organization. There are wide differences in the situations in which churches exist and carry on their work, carrying all the way from the church of the Western prairie, with its few widely scattered ranch homes, to the church of the crowded city where 200,000 people are herded like cattle within a single square mile. A church may have a score of members or it may have two thousand. It may

<sup>1</sup>Copyright, 1923, by Wade Crawford Barclay.



have less than a half dozen workers or it may have as many hundreds. It is impossible to present a single best detailed scheme of organization.

### Determinative Principles

There are determinative principles which should hold good for churches of all sizes, in all kinds of situations, where an organization is being formed *de novo*, or where an already existing organization needs to be reshaped.

1. *As religious education is the most important single function of the church, the church should be organized for educational efficiency.* Our churches in the past have not been organized for religious education. The reason is plain. The local church in modern times has not thought of itself as an educational institution. It has been willing to leave general education to the public schools and to leave religious instruction to the church school. It has been content with public services of worship, with midweek prayer services, and with a pastoral ministry interpreted in terms of shepherding the flock and of recruiting through revivalism. The church has been thoroughly organized to hold property and to maintain it; to raise money for the support of the ministry and the benevolent enterprises of the church at large; and to perform its pastoral functions. It has not been thoroughly organized as an educational institution. This may not hold for every local church; it does hold for most local churches.

Does not every church have a church school? Almost every church, I am glad to say, has a church school. But the church school is not the church. In the beginning it was a separate and distinct institution. Gradually it became affiliated with the church. It has not yet become integrated into the organization of the church to the extent that it can be said to be identical with the church. Neither as a matter of church polity nor in the thinking of church members are church and church school a single organization. The church is not organized as a school of religion for the exercise of its educational functions; it more or less loosely affiliates with itself a church school to which it hands over its most important function—that of nurturing and instructing and training its own children and young people in religion. In how many churches do the superintendents and the teachers report to the church or to the executive board of the local church as the trustees report to the church? What I am saying is illustrated by an announcement which I heard made by a pastor of a prominent church some time ago. "Next Sunday morning," he said, "our Children's Day services will be held at the hour of public worship. We desire all our people to attend. Remember, this is not a church-school service; it is one of the regular services of the church." Why the plain implication that a church-school service is not a regular church service? Why should it be classed as irregular, or at least something less than a regular service? Why, except that pastors and people have not yet brought themselves to think of teaching religion as the primary function of the church—that for which it exists?

*The church is called upon to organize itself for this most important function.* The pastor and the members of every local church should ask themselves: What organization does this church need in order to make itself efficient in its great task of religious education? What

additional organization is required? What reshaping of existing organization is needed?

2. *The needs of persons will determine the extent and form of organization.* The church is to function in the lives of people. It does not exist for its own sake. It is not an end in itself. It exists for the sake of people—for the building of the kingdom of God within them and by means of them. The kingdom of God is a Christian social order in which the will of God is done. It means living the life of God in all the relations of our human lives. It involves bringing to people a knowledge of God, making the Spirit of Jesus controlling in their lives, developing in them those attitudes which will express themselves in Christian conduct, enlisting and training them in service to their fellow men.

What will the application of this simple principle involve? First, it will require full recognition of the fact that needs of persons differ at different periods of life. The needs of boys and girls in early adolescence, for example, differ from those of little children on the one hand, and from those of mature men and women on the other. A particular form of organization suited to beginners will not meet the needs of intermediates; no more will the organization required by adults. The existence of distinct age groups with specialized needs is the one single factor of greatest significance affecting organization.

Second, this principle will require a searching examination into aims and motives whenever new organizations within the church or in affiliation with the church are proposed. Such tests as these will be applied: Why is this new club or society or board proposed? What are to be its specific functions? Are these functions important? Are they properly functions of the church? Are there unmet needs of any age group to be met by this organization? Cannot already existing forms of organization be so modified as to meet these needs?

3. *There should be no detached units of organization.* This, of course, is impossible in a living organism. That which is separate loses its vital connection and perishes. Paul, writing in Ephesians of the church as the body of Christ, speaks of the body as "fitly framed and knit together." The suggestion is of a compact, closely articulated organization. Just this is necessary in the church in order to educational efficiency. The separation between church and church school, previously referred to, is a serious defect which should be remedied. We may well question whether the subtle influence of the feeling on the part of many officers of our churches that the church is relieved of responsibility for the teaching of religion, since this is committed to the church school, does not at least partially explain various elements of weakness and inefficiency in our teaching program.

Let us make perfectly clear what we mean by this principle. The body has many members. There are hands and feet and ears and eyes and nostrils, but all the members, even though they are many, are one body. So should it be with the church. Like the body, the church may require many members; elementary departments of the church, for example, and a young people's department of the church, and others which are demanded in order to meet the needs of persons. We may speak of these various members of the church body as *subsidiary organizations*, but they are all *within* the church, part of the church, not detached or semi-detached organizations.



There should be no organizations whose functions are competitive with those of any part of the church. To use a different figure, there should be no organizations that do not "gear in." There should be no organizations that have been "sold" by over-zealous promoters of some outside, extra-church agency to some small faction or group of church members.

Are our churches organized in accord with this principle? The most casual consideration reveals that they are not. The average church has a multiplicity of loosely affiliated organizations, with more or less clearly defined educational functions. The church of two hundred members is likely to have a dozen, in some cases a score of societies, guilds, clubs, and what not. Articulation is almost wholly lacking. They are competitive in their membership appeals and in function. The result, as might readily be predicted, is inefficiency.

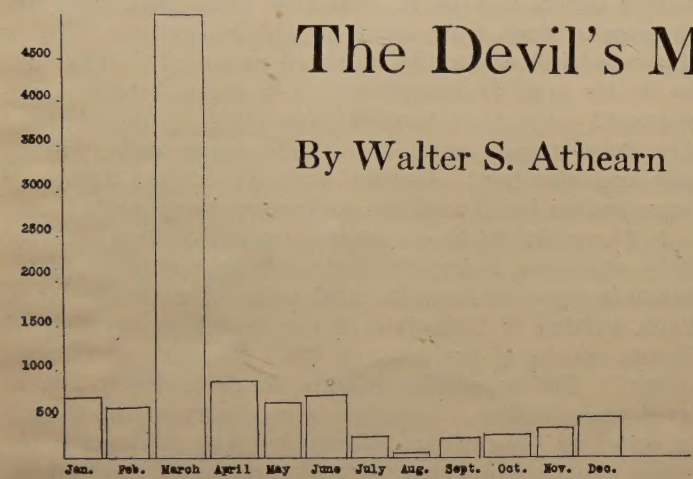
This principle is necessary in order to make fully possible a unified administration of the entire educational program of the church, including worship, instruction, social and recreational activities. A unified program is one of the first essentials of efficiency. With detached organizations charged with responsibility for parts of the program one phase of the work may be highly developed while another may be conducted in an altogether weak and inefficient manner. Different parts of the program may represent contradictory and mutually antagonistic ideas, thus creating an impossible educational

situation. A unified program is necessary, also, as regards Sunday and week-day activities. The tendency, which has been rather marked, to think of the Sunday-school and of week-day instruction as separate and distinct is extremely unfortunate. In the end it can only result in competition and overlapping. Two organizations are unnecessary and should be avoided.

4. *Subsidiary organizations within the church should conform to these principles.* There is no justification for parallel or competing subsidiary organizations. The human body has two hands, both members of the body, but in no sense competing members. Two hands are needed, but no more than two. A human body with four hands would be as much a monstrosity as a two headed calf. Every subsidiary organization should have specific functions not possessed by any other.

Simplified Organization

No complaint is heard more frequently today than that of over-organization. Pastors and laymen alike declare that there are too many organizations, that the churches are "organized to death." The principles which I have enunciated, if applied, will not increase organization but instead will greatly simplify it. They will meet the demand for a simplified organization, one that will at the same time function efficiently in religious education, the supreme work of the church.



The Devil's Month in America

By Walter S. Athearn

THE Shinto religion furnishes us the legend of the devil's month. In one month of every year, so runs the story, all the gods of the empire go up to the province in which the Emperor resides to attend a sacred conference, leaving all the rest of the empire

without the oversight of spiritual guardians. It is holy month at the palace of the Emperor, but the devil's month everywhere else.

A recent survey reveals the fact that America also has a month when the good spirits have gone on a vacation. This is the month of August.

A sampling was made of typical churches in five religious denominations, namely: Presbyterian, Disciples, Baptists, Methodist Episcopal, and Congregational. In the churches studied, 8,630 persons joined church during a twelve month period ending December 31, 1921; 4,092, or 47 per cent of the total, joined church during the month of March, and only three-tenths of one per cent joined during the month of August.

The following table will show the distribution of church accessions by denominations and by months. The Easter season is preeminently the month for church accessions, and August is spiritually a barren month.

Denomination	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Total
Presbyterian	87	112	790	158	63	97	32	1	45	52	52	126	1615
Disciples	82	105	271	101	34	27	19	8	18	40	21	45	771
Northern Baptist	91	47	501	95	70	83	25	5	22	19	85	79	1122
Methodist Episcopal	279	252	1497	264	134	309	75	13	77	63	110	162	3235
Congregational	91	31	1033	138	272	110	37	1	16	30	69	69	1897
Total	630	547	4092	756	573	626	188	28	178	204	337	481	8640

This distribution is graphically shown in the accompanying diagram



# A Church School Visiting Day

By Harriet Gates Dye

One often meets the teacher who proudly announces that he has taught in church school for months or years and has never been absent from his class. One is forced to admire the zeal of such a performance more highly than the judgment it displays. Teaching is an art, and a fine art at that. The teacher needs the stimulus that comes through contact with other teachers, other methods, other schools. The wise superintendent, or religious education committee, will make definite provision for such visitations on the part of every teacher and officer in the school and follow them up with conference and discussion of what has been observed. This article describes the manner in which such provision is made by the schools of several denominations in the city of Cleveland, Ohio.—The Editors.

## OBSERVATION OUTLINE

Lakewood Church, May 7, 1922

- 1. WORSHIP
  - a. How was attention first secured?
  - b. Did the department really worship?
  - c. Was the worship adapted to the department?
  - d. Was the worship disturbed by tardy pupils?
- 2. INSTRUCTION
  - a. Were the lessons adapted to the pupils?
  - b. Was the Bible used in presenting the lessons?
  - c. How did the teacher "put over" the lesson?
  - d. What seemed to be the teacher's chief objective?
  - e. Was memory work required? (Primary and Junior Departments.)
  - f. Was handwork or home work required? (Junior, Intermediate and Senior Departments.)
- 3. EXPRESSION
  - a. Did the pupils respond to the teaching? To call for handwork? Home work? Memory work?
  - b. Did you notice any program of service? (See special sheet.)
- 4. Make special note of the relation of the department to the church. (See special sheet about Lakewood School.)

## SPECIAL

- 1. Contributions MY School can make to other church schools.
  - a. ....
  - b. ....
- 2. Suggestions I will take back to MY School.
  - a. ....
  - b. ....

- 9:00-9:30 A. M.—Arrival of Visitors. Registration.
- 9:30 A. M.—Session of all departments except the beginners.
- 10:45 A. M.—Session of Beginners Department.
- 10:45 A. M.—Morning Service (members of Junior Church withdraw from service immediately preceding the sermon to conduct their own service).
- 1:00 P. M.—Luncheon at the church.
- 1:45 P. M.—Recess.
- 2:30 P. M.—Departmental Conferences.
- 3:30 P. M.—General Conference. Address by denominational Missionary Education Secretary on *The Spirit of Service in Religious Education*.

The visiting day committee recognized several pitfalls which they tried to avoid. They realized that if too many delegates were present it would be impossible for the local school to be normal, but they decided that for a few years it would probably not be necessary to limit the representation from each school. In order to aid the school in being normal, visitors were requested by the committee to make themselves as inconspicuous as possible, asking no questions during the church-school session—merely observing.

The committee also realized that not all of the many possibilities in such a plan could be worked out in any one visiting day. For example, instructive exhibits might be arranged. Also speakers of authority on various phases of religious education could be secured on successive years, giving the teachers a well-rounded foundation.

About a month in advance of the date agreed upon, announcements were sent by the visiting day committee to all church schools. The committee urged that the schools find substitute teachers and so be able to send many of their regular teachers to secure first hand information. They urged that where a larger delegation was not possible the school send a representative from each department. In the meantime the Lakewood Church was preparing for their visitors. No special program was planned as the school was to be as normal as possible.

## Visiting Day Plan

The Lakewood Church, located in a suburb of Cleveland, is a community church operating seven days a week, six days from 8 to 10 P. M. In order, therefore, that the visitors might have an adequate idea of the work of the church school three outlines were prepared.<sup>1</sup>

**E**ACH year a Sunday is set apart as "Visiting Day." Teachers in all churches of a denomination are invited to spend the day with the church school selected. They quietly observe the session of the department which most interests them and later, in a conference group, discuss the problems of this department. The churches of one denomination met this year at the Lakewood church.

A visiting day committee met with representatives from the Lakewood church and planned the following program:

<sup>1</sup>See "Outlines" at end of article.



The first outline charted by departments the recreational and service activities of the school, showed the grading and also the coordination of the school to the church as developed in all departments including the cradle roll.

The second outline listed under the heading, "Facts not easily seen on Sunday," many items of interest such as community projects, athletic work, summer recreational program, notes about teachers' meetings, etc.

The third outline explained how the new home department was operated, giving the suggested book lists as prepared for the members.

An observation outline was prepared by the visiting day committee to aid the teachers as they watched the school in session and to be used later as the basis for the discussion groups. The questions in this outline were grouped under the heading: worship, instruction and expression. They dealt with such problems as that of adaptation of worship to the department, methods of instruction, response of pupils, the week-day service program, etc.

### The Program for the Day

On visiting day as the guests arrived they were met in the foyer by a group of ushers who had been enlisted from the members of the church and who did not attend the church school, thus allowing teachers and pupils to be in their classes as usual. Upon registering, each visitor was given a program of the day, the three previously mentioned outlines of the work at Lakewood Church and also the observation outline. He was then shown to the department which he wished to visit. Here he was seated where he could observe but not interfere with the normal program.

Following the period of worship each visitor went to the class in the department he wished to observe. Ushers were on hand to direct him. Superintendents and officers were shown the entire school by the Lakewood superintendent and then taken to the secretary's office where questions in regard to organization and methods were answered. The teachers of kindergarten children attended the Beginners' Department session held during the morning church service. All other visitors attended the morning worship. All teachers who were interested in the Junior Church went with the children when they withdrew from the morning service just before the sermon to observe the meeting of the League of Morning Worship, as the Junior Church is called.

About one hundred guests sat down to luncheon. During the recess period the visitors were shown through the building, or went outside to get a whiff of the out-of-doors and a glimpse of Lake Erie as well as to see something of the vicinity in which the church is located.

### Departmental Conferences

In the afternoon seven departmental conferences were held: cradle roll and beginners, primary, junior, high school (junior and senior), young people, adult and home, and administrative. Each conference was in charge of a competent leader. At the beginning of each conference some one explained the organization and methods of that department in the Lakewood church. The group then discussed the observations of the morning, apparent problems and the adaptability to other schools of the plans and methods presented.

At 3:30 all gathered in the church auditorium for the general conference and address by the denominational Missionary Education Secretary on *The Spirit of Service in Religious Education*. This meeting was open to the public, and many parents, teachers and others from neighboring churches of other denominations were present. One hundred and twenty-five registered for the morning sessions, and about two hundred and fifty was the estimated total attendance. Even those who could attend for a part of the day only expressed themselves as well repaid for coming.

### Results from the Program

This was the day's program. What of the results? First, the results that naturally follow any visit for the purpose of observing the work of another school. The visitors gained some new ideas as they observed methods of work with which they had not been familiar. For example, the Junior Church at Lakewood is called the League of Morning Worship. All primary and junior children who attend the regular morning service sit with their parents that the family may worship as a unit. During the children's hymn which precedes the sermon the children leave the auditorium and, dividing into two groups, primary and junior, go to other rooms for their own service which continues until the close of the church worship. Once a month the two groups assemble for a stereopticon talk. On visiting day the guests saw a twelve-year-old girl conduct the worship period of the two divisions of the League. This group takes the place of a Junior Christian Endeavor Society.

The visitors also heard the Treble Clef Choir. All children in the Junior Department are members. Once each month these children remain through the church service. They sit in the balcony and sing one hymn, which they have learned in the Junior Department, in the place of one of the anthems by the church choir.

A Young People's Department that is conducted by its own members was observed. It meets separately each Sunday morning for a devotional service and then the young men and young women divide into separate classes for the lesson study. This department has social service, program, social, athletic, lookout, and other committees. It links up all young people above high-school age, those who are teaching in the school included, with the church and community. It is a very important factor in the life of the church.

Again, as the visitors watched other teachers doing the same things which they themselves had done in their own schools, they learned much from the comparison of methods. They not only saw where they had been making mistakes but they observed errors on the part of the Lakewood teachers. Both were helpful and stimulating.

Second, the results peculiar to this plan of visitation with conference and discussion:

(1) The mimeograph outline served as a guide to observation, directing attention to the important features of the work. They also gave each delegate something tangible to take home and upon which to base his report to his own school.

(2) The outlines of study courses and plans of organization and work were equally valuable and suggestive.

(3) In the departmental conferences the organization, methods and ideals of the Lakewood School were dis-



# A School of the Christian Life<sup>1</sup>

## Class Sessions and Class Organizations

A Sixth Article Giving a Brief Account and Interpretation of Certain Phases  
of the Work of the Union School of Religion

By Hugh Hartshorne

THE class sessions are forty-five minutes in length. This gives time for a variety of activities. It takes pupils longer than it does the teacher to record the roll, collect the money, and so on, and the longer class sessions make this slower but more useful procedure possible. The principle is that the pupils shall do everything they can do for themselves, and, as far as possible, on their own initiative. The teacher is the elder brother or sister who provides the necessary moral backing. He represents the larger society, and mediates the influences that the larger society desires to bring to bear on the children. His chief function is to promote the pupils' orderly use of a selected environment. He helps the pupils to discover what they want to do, and then helps them to do it in a Christian way. Out of the doing come problems for discussion. The teacher helps, by question and comment, in the analysis of the problems. Since the class is a group, and not an individual, the problems of social adjustment are prominent.

Some pupils are backward, some forward, some dull, some bright, some spunky, some gentle and shy. They must learn to get along together, giving and taking a fair share of opportunity. It is the teacher's task to make equality of opportunity possible. He is the power of democracy controlling the group for the sake of democracy. His authority is the authority of the larger society, and whatever social laws and customs he enforces he himself obeys.

The following brief incident, taken from a fifth-grade teacher's report, will help the "atmosphere" of the class session.

### The Problem of Class Rules and Keeping Our Problems

"We began work with a fine spirit in October. The first president had served two terms as president at Horace Mann School, and was well qualified to lead. The secretary, proud of her new position, tried to keep careful notes. Mother sometimes assisted. No mention was made of class rules. They seemed to assume the rules of last year. Change of officers in December led to difficulties. The new president was shy and inexperienced, and the new secretary could not keep good minutes. We had trouble and wasted much time in unnecessary discussion. The teacher gave the class the criticism of our supervisor, whereupon some one suggested: 'We need

class rules and we need to keep them too.' Suggestions for rules were rapidly written on the board:

- Don't waste time.
- Have a program.
- Don't interrupt.
- Don't fiddle with things.
- Have your money ready for the treasurer.
- Talk to the point.
- Every one help.
- Learn something.
- Do things when you promise.
- Write reports and homework.
- Help in chapel service.
- Be here every Sunday.
- Come on time.

"A committee was appointed to put these suggestions into class rules. The next week, the committee submitted the following rules:

1. Try to be present every Sunday.
2. Be on time.
3. Do not waste time.
4. Pay attention.
5. Do not interrupt while some one is talking.
6. Talk to the point.
7. Get class meeting over quickly.
8. Do homework assigned.
9. Write special reports.
10. Help in chapel worship.

"The officers decided that it would help the class if they tried to have 'Officers' rules' also.

1. Make out a program every week.
2. Meet on Monday afternoon at 3 o'clock to make program.
3. Help the class to keep rules.
4. Attend to regular duties.
5. Remind the people of special reports.

"For a few weeks, the officers met regularly on Monday afternoons. Then for three weeks, 'flu' interfered with the work of both president and secretary. Upon her return, the president seemed to forget about her program for the meeting.

### The Law of Moses

"The experience of making and keeping class rules was connected with the problems of the people of Israel who had to learn how to live in a new land. They adopted some of the laws of the land, and

they made new laws to meet the new situations. Later these laws were codified and attributed to Moses. So we have taken rules from Horace Mann School, and we have made new rules to help our class to do its best work.

"We had an interesting discussion on the laws we live by. We listed some of our rules and standards of conduct on the blackboard. Where did these laws or rules come from? Do we find any of them in the commandments on page 24 of the Book of Worship? Where did Dr. Hartshorne find these commandments when he wrote the Book of Worship? We searched the Scriptures to locate these laws, including, of course, Jesus' commandments. 'Isn't it wonderful,' said Loriel, 'to think that people who lived so long ago had some laws which we need now?' Some one suggested: 'Let's learn the ones which we need.' Then we heard of the Hebrew children who probably counted the laws on their fingers long before they were written in books. We also saw that many of the Hebrew laws do not apply to life in New York City today, and that we need new laws to meet new situations.

"We all appreciated the problem of keeping promises. Larry was quick to quote the story of the Golden Calf, which he had discovered in his Bible. Dan tried to enforce the rule against tardiness by imposing a fine upon the people who were late."

Each class has its own officers—whatever officers it feels the need of. They are elected as often as the class desires. The selection of pupils to do certain class or school duties is one of the best lessons in social responsibility. To collect the class money and keep account of it, and, if sufficiently grown up, to care for the money itself, is real and much coveted service and a splendid discipline in stewardship. So with the class records. By the third grade the roll can be called and recorded by a pupil—the secretary—and the card can be handed by him to the school secretary at the close of the session. The third grade treasurer is generally able to take home the class money, though this privilege sometimes is postponed until the fourth grade. Writing letters which the class wishes to send to sick members or others is often beginning in the second grade. The care and passing of books and materials is well within the capacity of the five-year-olds.

The older classes have a closer organization. The club interest is strong by the

<sup>1</sup>Copyright, 1923, by Hugh Hartshorne.



fifth grade. The longer time perspective makes possible more effective planning by the pupils. They can look ahead to the end of the year, as when they try to decide in advance some of the things for which they will spend their money. To anticipate class income and then to decide by discussion and vote how it shall be spent is good discipline, and saves time in the end. It does not always work—the budgets are not always adhered to—but the attempt is worth while. Classes vary greatly in their ability to handle a budget and to plan their own work.

Some of the older classes take great interest in helping to select and teach their lessons. This is valuable training in teaching. One year two of the graduates of the previous season assisted in the conduct of a second-year high-school class, even making lesson plans for the teacher, and then criticizing their operation. These same young women subsequently assisted in other grades in the school, picking up thus by observation an idea of method that it would be hard for them to secure by reading.

The logical conclusion of the clubs' interest among the older classes is the making of a constitution. Some classes have enjoyed the creation if not the use of such a document. The following is an example.

#### CONSTITUTION OF THE BOYS' SECOND YEAR HIGH SCHOOL CLASS OF THE UNION SCHOOL OF RELIGION.

##### ARTICLE I. NAME AND OBJECT

Section 1. The name of this organization shall be the Boys' Second Year High School Class of the Union School of Religion.

Section 2. The object of this class shall be to study the course of instruction and to do the work outlined for it by the Union School of Religion; to bring about mutual helpfulness, and social fellowship, and to promote the general welfare of its members for growth in Christian character.

Section 3. To create a class spirit, loyalty, and enthusiasm, the class shall have as its motto: (not given) and as its colors maroon and white.

##### ARTICLE II. MEMBERS

Section 1. Any boy meeting the requirements of the Union School of Religion for this class shall be welcomed into its membership.

<sup>2</sup>An interesting comment representing the traditional attitude toward "school" rather than the spirit of the U. S. R.

##### ARTICLE III. OFFICERS

Section 1. The officers of the class shall be a president, a secretary, and a treasurer.

Section 2. The officers shall be elected by ballot semi-annually by the class.

##### ARTICLE IV. COMMITTEES

Section 1. There shall be a Standing Committee composed of three members.

Section 2. The members of the Standing Committee shall be elected by ballot semi-annually by the class.



*One of the Classes Has a Camp Fire Celebration on the Beach*

##### ARTICLE V. DUTIES OF OFFICERS AND COMMITTEES

Section 1. The duties of officers and committees shall be such as relate to their respective positions.

##### ARTICLE VI. MEETINGS

Section 1. The class shall meet at all regular sessions of the Union School of Religion.

Section 2. Special meetings may be called at any time by the Instructor and the President of the class.

##### ARTICLE VII. AMENDMENTS

Section 1. An amendment to this constitution may be made by a vote of two-thirds of the enrolled membership.

##### ARTICLE VIII. QUORUM

Section 1. A quorum shall be composed of one-third of the enrolled membership.

##### ARTICLE IX.

Section 1. All proceedings shall be in accordance with the Roberts' Rules of Order when these rules do not conflict with the Constitution.

The class organization is not simply a Sunday affair. Frequently the classes meet during the week for extra work or for a good time. The boys use the Seminary gymnasium Saturday mornings. The

fourth, fifth and sixth grades met regularly on Wednesday afternoons for nearly three years from 3:30 to 4:30.

The session was ordinarily divided into two periods; the first half hour was a group meeting of the three classes in a room with a piano; the second half hour was spent in class work in separate rooms. The work was not distinct from that of Sunday, but was so planned that the activities of Sunday and week day should as far as possible constitute a unity. Among

other activities, the following had a place in the program during 1919-1920:

Memorizing passages from the Bible, certain of the hymns and responses used in the service of worship on Sunday, and certain of the school prayers.

Special attention to the geography of Palestine and the Near East, with the use of maps, lantern slides, etc. There were illustrated talks on Armenia, China, and other places, besides a talk given by a Japanese girl in costume who illustrated the life and customs of her people.

Continuing discussions begun on Sunday, for example, "Shall all our money be sent to the Armenian and Syrian Relief,

or shall a part be given to the Manhattanville Day Nursery?" One afternoon the president of the Nursery Association showed pictures and told of the children who are being cared for in this home while their mothers are busy during the day.

Reproducing in dramatic form and discussing stories told in the Sunday service of worship. Continuing activities begun or planned on Sunday, as making scrapbooks, gifts for other children, working on the class notebook, attendance charts, individual notebooks, letters to absent members, and the like.

The Wednesday before Thanksgiving the children took dinners of their own planning to certain families, and at Christmas time they tied up their bundles of gifts for their neighborhood friends and also practiced for the Christmas service.

The spirit of reverence—not of depression or melancholy, sometimes mistaken for reverence—is sought for by the teachers. Worship is not foreign to study. The higher moral purposes, the feeling of unity with the great Christian cause and the personal attitudes characteristic of sonship and brotherhood which may have been acquired in the service of worship, are carried over into the class sessions and provide an initial momentum that is often of great help. But this needs supplementing by the more intimate and informal

(Continued on page 526)



# It Is Happening Now<sup>1</sup>

## A Picture-Masque of Child Life in the United States Today

By Fannie R. Buchanan

This Picture-Masque was written for the National Child Labor Committee, by whose permission it is printed in **THE CHURCH SCHOOL**. It will be found an effective pageant to give during Children's Week, which occurs this year October 14-21.  
*The Editors*

**T**HIS masque was designed to awaken interest in and sympathy for the movement toward better legislation governing Child Labor in our country.

For the most part the story is told and the plea made through living pictures. The following theme and captioned program will enable the audience to interpret the scenes without explanation.

### Theme

Who pays for Child Labor? The Child, sentenced to "Hard Labor"—and the country which unfits its future citizens.

Columbia, representing Society, calls Childhood to happy play, its rightful heritage. Uncle Sam, representing Government, expresses approval, and provides schools for the training of minds and bodies. Motherhood appeals to Society and to Government in behalf of working children who know neither playtime nor school days. Her appeal is heard, but just as action is about to be taken to right the wrong, pressure of other matters interrupts, and the doom of two million boys and girls of our country is sealed. The inevitable tragedy follows. Starved childhood, barren youth, bitter manhood, takes its toll while Society and the Government stand by, helpless.

### Program

Prelude—Sweet Land of Liberty.

I. Happiness belongs to every child.

II. In the name of the 2,000,000 child laborers in our land.

III. "The child who has not played has missed childhood."

IV. School days.

V. More than seventeen per cent of the children of the United States are not enrolled in any school.

VI. The toll.

### Setting

A low, wide platform, deep enough to allow a division across the center. The rear half to be elevated about three feet above the front half. The elevation marked by a spiked wall (see suggestion).

A front curtain is unnecessary. A back curtain of soft dull color. Exits at either side of each elevation. A passageway back of platform connecting these exits.

Against the center of the back curtain is a desk at which Uncle Sam is seated. He bends above a huge ledger.

The upper (elevated) part of the platform should be furnished with footlights.

These should be hidden by the spikes of the wall (see suggestions). The lower portion of the platform is in deep shadow. A spotlight (see suggestions) will be needed for the lower platform.

The musicians should be out of sight. The music is used merely to create atmosphere (see suggestions).

### Characters

Uncle Sam—A dignified expression of Government.

Columbia—A beautiful expression of Society.

Motherhood—A sympathetic expression of Laboring Childhood.

A Middle-aged General—An understanding expression of unfit manhood.

A Happy Child—Representing Normal Children.

A Newsboy—Representing working children.

Many Children of all ages for tableaux and processions.

Men and Women for the final picture.

### Suggestions for the Presentation of the Masque

#### Properties

**For setting:** Spiked wall: The rise of the elevated portion of the platform may be hung with gray cambric, chalk-marked to simulate a stone wall. The spikes should be about a foot high, cut from pasteboard and faced, for the upper platform side, with glazed white paper. In tacking the spikes to the rise of the elevation, it will be a simple matter to bend the pasteboard so that it will partially circle the light-globe. (See lights.)

**For tableaux:** For the beet-field tableau a heap of dark cloth just back of the children will, in the dim light, pass for a pile of beets. A roll of dark cloth, topped with green paper leaves, will pass for beets. A large corn knife will do for the cutters. Write to Child Labor Committee for illustrated literature showing beet girl and cotton pickers. For the messenger boy tab-

leau, large suit boxes can be tied together, and great bundles tied to shoulders of boys. For the last tableau, similar bundles may be made up.

For the processions, the children will doubtless each bring his own equipment.

**Lights:** For the spotlight use an ordinary projecting lantern such as is now found in the equipment of most schools and some churches. Colored slides will produce desired effects. For lights for the upper part of the platform, an extension cord, supplied with sockets, may be laid along the edge of the elevation, so arranged that each light comes in front of a spike, which will act as a reflector. If desired to give rosy light as suggested, then two extension cords should be used, one supplied with pink globes, which should alternate with the white globes.

**Music:** Unless a professional organist and a pipe organ are available, it is strongly urged that two reproducing machines be used. One of these for the loud effects, should be a school model horn-machine which will enable the music to reach the remote parts of a large auditorium. Where one strain of music is played against another for certain effects, the two machines could easily produce the effect, and a small machine would do for the second. All music suggested has been recorded by band or orchestra. Following is a list of music according to scenes.

Prelude—America—Band accompaniment without words, Record 17,580, Victor.

I. Chopin Waltz in G flat, op. 70. Record 55,156, Victor.

II. MacDowell, At An Old Trysting Place, from *Woodland Sketches*, Record 45,187.

III. Marche Militaire, Schubert. Record 35,493, Victor.

IV. Song, In the Belfry, from *New Song Book*, Fullerton & Gray. Record 17,719.

Stars and Stripes Forever, Sousa. Record 35,389.

V. Chopin Funeral March (first half only). Record 35,157. Trumpets, 35,581, Victor.

VI. Funeral March (first half); Chopin Waltz; America; Funeral March.

### Costumes

In representing the Government, Uncle Sam should be a figure of dignity, never humorous. Columbia should be young, beautiful and sprightly. She should wear a gown of soft dark blue with a scant scattering of white stars. A soft sash of red should be continuous. Through the passage below her gown. Her hair should be

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dressed high, and ornamented with a red rose. Motherhood should be a beautiful, mature woman dressed after the fashion of a Madonna, in soft colors. The Child in a simple slip of pink, the Newsboy in ragged, unkempt fashion. The General in usual military uniform. *Processions* should be continuous. Through the passage-way back of curtain the children may pass, thus reentering, until the end.

## THE MASQUE

**Prelude:** Before the action begins there is a moment of entire darkness, during which, very softly, as though from a distance, should be heard the music of *America*, instruments only. (See suggestions, music.) During this interval, quietly, the tableau II should be posed on lower platform, as follows: In the center facing audience—Motherhood stands motionless, at her feet the Newsboy crouches. Four other shadowy groups are discernible, two at each side of the platform.

The auditorium remains dark.

### I

As the strains of *America* die away, the upper platform is diffused with light (rosy if possible). Music is heard (see suggestion). From right upper platform Columbia enters happily. Fitting her words to the rhythm of the music she speaks: (From *Body and Raiment*, Eunice Tietjens.)

"Come, sprite, and dance! The sun is up,  
The wind runs laughing down the sky  
That brims with morning like a cup;

(*She turns toward the left entrance.*)

"Sprite, we must race him,  
We must chase him,  
You and I!  
And skim across the fuzzy heather,  
You and joy and I together  
Whirling by!"

From the left the Child enters. In her arms she carries ropes of greenery and flowers. Columbia springs to meet her. They clasp hands at arm's length and whirl about happily. Columbia draws the Child to her caressingly, then, holding her at arm's length, continues:

"Sprite, you are love and you are joy,  
A happiness, a dream, a toy.  
A god to laugh with,  
Love to chaff with.  
The sun come down in tangled gold,  
The moon to kiss—and spring to hold."

In rhythm they romp. Columbia catches the Child by throwing the greenery rope over her. They skip rope, toss the rope ends to each other, hold them hammock-like, and sway happily. Again, caressing the Child, Columbia chants:

"So, little sprite, come dance with me!  
The sun is up, the wind is free!

Come now and trip it,  
Romp and skip it;  
Earth is young and so are we.  
Sprite, you and I will dance together  
On the heather,  
Glad with all the procreant earth,  
With all the fruitage of the trees,  
And golden pollen of the breeze;  
With plants that bring the grain to birth,  
With beast and bird,  
Feathered and furred,  
With youth and hope and life and love  
And joy thereof,  
While we are part of all, we two,  
For my glad burgeoning in you."

Columbia throws ropes over Child in manner of reins and drives her prancing from the platform.

During the above action, Uncle Sam from time to time glances from his ledger toward the pair, nods approvingly, then resumes his work. On the lower platform, from time to time Motherhood stirs uneasily, bends above the crouching figure at her feet, then resumes her former position.

### II

The music changes (see suggestion), the spotlight is given to the lower platform as follows: *First*, on Motherhood. She bends over the crouching figure at her feet. The light reveals a tiny newsboy asleep. She straightens the cramped limbs, pillows the towsled head on the bag of papers, stands an instant looking down at him, then extends one hand over him as if in protection, turns toward Uncle Sam, extends the other hand as in supplication.

*Second.* Motherhood moves to left front, bends over group of four tiny girls. They are seated on floor. On lapboards they work with petals of paper flowers. One strings beads. Their eyes are on their work. Their shoulders droop. Standing behind them, with arms extended above them, Motherhood speaks: (From *The Flower Factory*, Florence Wilkinson.)

"They are winding stems of roses, one by one, one by one,  
Little children who have never learned to play;  
High above the clattering street, ambulance and fire gong beat,  
They sit, curling crimson petals one by one, one by one.

"They have never seen a rosebush nor a dewdrop in the sun.

They will dream of cotton petals, endless, crimson, suffocating,  
Never of a wild-rose thicket, nor the singing of a cricket,  
But the ambulance will bellow through the wanness of their dreams,  
And their tired lids will flutter with the street's hysteric screams.

"They are winding stems of roses, one by one, one by one,  
Let them have a long, long playtime,  
Lord of toil, when toil is done,  
Fill their baby hands with roses, joyous roses of the sun!"

*Third.* Motherhood moves to the group at left rear. This is made up of four messenger boys, grouped as statuary. All are weighed down with boxes and parcels. The figures must balance (see suggestions). If possible use green light. Motherhood touches bundles as if easing the weight.

*Fourth.* Motherhood moves to a group at front right. Two children of the beet fields. (See suggestions.) Each bends over a huge beet, about to cut the top with a great knife. She lays her hand on the bent head of each, and straightens the stooped shoulders tenderly.

*Fifth.* Motherhood moves to a position back of Cotton Pickers at rear right. This group has both black and white children and must be so posed that it balances the group of messenger boys. The pickers are trailing the long picker's bags (see suggestions). One tiny little black child reaches its arms to Motherhood. She tries to loosen the great bag from its shoulders, but failing, turns appealingly to Uncle Sam. He does not heed. Now she moves to the center of the platform, the spotlight following her. The music ceases, she speaks: (From *Leaden Eyed*, Vachel Lindsay.)

"Let not young souls be smothered out before

They do quaint deeds and fully flaunt their pride.

It is the world's one crime, its babes grow dull,

Its poor are ox-like, limp and leaden-eyed.

"Not that they starve, but starve so dreamlessly,

Not that they sow, but that they seldom reap,

Not that they serve, but have no gods to serve,

Not that they die, but that they die like sheep."

As she finishes, she stands looking to upper platform. Columbia enters swiftly, steps toward Motherhood, looks questioningly from her to Uncle Sam. He stirs uneasily, half rises from his seat, keeping the place in his ledger with one finger, he turns toward Motherhood; hold for tableau.

### III

There is a sudden burst of music (see suggestions). The spotlight is darkened. Columbia and Uncle Sam turn toward the right entrance and at once a procession of children enters. Uncle Sam turns from his ledger watching with evident approval. Columbia the same. Motherhood stands, as at first, on the shadowy lower platform.



*The procession.* The children follow each other rapidly but with no crowding nor hurry. They move always in time to the music. Some skip rope, others roll hoops, roller skate, bounce balls, play band, play horse, wheel dolly cabs, carry teddy bears, race on scooters, dribble basket balls, some of the older boys and girls frolic. All express happy play and abandon (see suggestions). After a few minutes, Uncle Sam looks thoughtful. He turns, takes up the desk 'phone and appears to speak. In a moment a school bell is heard off stage. This should be so timed that the music finishes a moment after the bell rings. Now the procession ends.

Columbia steps to the center, takes from Uncle Sam a paper, and reads: "The future of any nation depends upon the molding of the minds and bodies of the younger generation." (Theodore Roosevelt.)

Motherhood turns hopefully toward the upper platform. She speaks: "The American ideal is the ideal of equal educational opportunity—giving play to talent and aspiration and to development of mental and spiritual powers." (Secretary Hughes.)

#### IV

Columbia steps toward her, Uncle Sam picks up the 'phone, but just then comes the sound of singing behind the scenes (see suggestions). Uncle Sam stops, listening, Columbia steps near right entrance. As voices cease, a march is heard (see suggestion). The procession of children enters. This time the children carry school books, lunch boxes, musical instruments. There come a football team, a girls' basket-ball team, girls in gymnasium suits, boys in track suits. All pass in perfect order. Columbia and Uncle Sam are lost in admiration. Uncle Sam replaces 'phone and returns to ledger.

#### V.

Now, against the regular rhythm of the march a discordant strain of music is heard (see suggestion). Soon the music of the march is drowned by the discordant music. The procession ends. The upper platform is darkened, a dim light is given to the lower platform. From their places the shadowy groups form into a miserable procession across the lower platform, disappearing to left. They are followed by others, all bowed under burdens, ill clothed, thin, pale, stooped. The music is not loud, it is more like a wail or dirge. As the procession lags by (see suggestion) Motherhood speaks: (*The Cry of the Children*, Browning.)

"Do you hear the children weeping, O my brothers?  
Ere the sorrow comes with years?  
The young lambs are bleating in the meadows,  
The young birds are chirping in the nest,  
The young fawns are playing in the shadows,

The young flowers are blowing toward the west.

But the young, young children, O my brothers,

They are weeping bitterly!

They are weeping in the playtime of the others,

In the country of the free!

And well may the children weep before you!

They are weary ere they run;

They have never seen the sunshine, nor the glory

Which is brighter than the sun.

They know the grief of man without his wisdom;

They sink in man's despair without his calm;

Are worn as if with age, yet unretrievingly

The harvest of its memories cannot reap.

Are orphans of the earthly love and heavenly,

Let them weep! Let them weep!"

As she speaks, Columbia draws near the spiked wall, watching the procession with evident concern. Uncle Sam rises and looks anxiously to the lower platform. As the last words are spoken, even before the lines are finished, comes a fanfare of trumpets (see suggestions) and the General enters. He advances to Columbia, salutes, turns to Uncle Sam, and salutes. He reads from paper: "The draft indicates that more than sixteen per cent of our native-born adult population is illiterate. The school is the greatest wealth-producing agency in the world, because it develops and furnishes with power that greatest instrument for creating wealth—the human mind."—President McKenny, Michigan State Normal.

#### VI

Before he has finished comes a sound of disturbance from back of curtain. The sounds increase, shots are heard, explosions, ambulance gongs, cries, groans. Columbia and the General leave the platform hurriedly. Uncle Sam 'phones earnestly. Motherhood moves from platform to right. After a moment the sounds die out gradually, the wailing music is again heard. Shadowy figures steal from left to center of lower platform for last scene (see suggestions). The spotlight is turned upon the center of the lower platform and reveals a statue-like group of miserable men and women, young and aged. All are haggard, misshapen (see suggestion). The music continues, Motherhood speaks from shadows of right exit: (*The Man with the Hoe*, Markham.)

"O masters, lords and rulers in all lands,  
Is this the handiwork you give to God?  
How will you ever straighten up this shape;  
Touch it again with immortality;  
Give back the upward looking and the light;

Rebuild in it the music and the dream?  
How will the future reckon with this man

When whirlwinds of rebellion shake the world?"

As she speaks the last line, the music ceases, the small newsboy enters from the left and advances into the light of the center. He stands gazing up at the group. From the upper right the Child enters, comes to the spotlight and stands looking toward the newsboy. The lights of the upper platform are dimmed. The newsboy looking up to the Child comes toward the wall. He cannot reach the Child. He steps upon the knee of one of the group and reaches toward the wall. The spikes are in his way; he bends them downward; the Child watches, fascinated. She reaches her hands to the boy. As he takes them, faintly comes the sound of the music of the first scene, Columbia hurries from the right, throwing over the shoulders of the Child the ropes of greenery. These break and fall about the Child as, holding the hand of the newsboy, she steps onto the shoulder of one of the group. Columbia turns frantically to Uncle Sam. He rises. The faint music ceases. Uncle Sam looks to the group, his eyes following the pointing arm of Columbia. They watch, horrified, as the Child, drawn by the hand of the newsboy, steps from the shoulder to the great bundle of one of the group, and sinks slowly out of sight back of the crouching figures (see suggestions).

The spotlight is darkened. The auditorium is still in darkness. From back of scenes, faintly comes sound of *America*, interrupted by the sound of the wailing music, which drowns *America* and then dies out.

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# Using What We Have

The Story of a Church whose principle was, "Using to the best advantage what we have," and some of the improvements which resulted from following this principle.

**L**IKE many another church, a church at Rocky Mount, Virginia, a town of some twelve hundred inhabitants, has for many years been discussing the need of a new church building with ample facilities, but up to the present time the new building has remained in the realm of discussion.

## What the Pastor Found

When the present pastor arrived at Rocky Mount several years ago to take charge of the work, he found a school with an average attendance of about one hundred persons, part of them meeting for study in the church auditorium, part in an old log building erected some fifty or more years ago as a parsonage, and one class (the beginners) meeting in a room in the present parsonage, next door to the church. The school had been graded, but the grades had not been strictly maintained. The graded literature, however, was in use in all classes of the school.

## A Beginning

Setting to work on the principle of using to the best advantage what we have, we first thoroughly graded the school. Then, taking the beginners as our first point of attack, we set out to modernize and departmentalize this branch of the work. The wife of the pastor was appointed superintendent of the department, which at that time had an average attendance of about

## By C. A. Tucker

ten children. The room itself was first attractively equipped with rug, coat-racks, pictures, and other things necessary in a modern Beginners Department. A piano was later added. The work in this department was soon running on a thoroughly modern departmental basis, the children no longer meeting with the balance of the school for the "opening and closing exercises," but spending the whole period in their own room with their own program of worship and instruction. The results were soon manifest in an increased interest and growing enrollment. The average attendance now is between twenty and thirty. Only three causes of absence are ever noted—absence from town, sickness, or failure of parents to prepare the children to come.

## How It Grew

At the end of the first year our first annual promotion day was held, and a class of about eight boys and girls was promoted to the primary class, which still met in the church auditorium, along with some six or eight other classes of various ages. Within a few weeks most of those who had been promoted had either become irregular in attendance or had asked to go back into the Beginners Department. The urgent need for a modern Primary Department was thus put squarely up to us, but

here again the old problem of "no equipment" arose to baffle us. Where could we find a room to give to the primary children? The question was finally settled when a class of senior boys, numbering five or six, meeting in one of the two downstairs rooms in the old parsonage building, agreed to move up to the attic of that building and let us have their room. And such a room as it was! Walls covered with about a dozen kinds of wall paper, and part of this hanging loose! A rusty wood stove in the center of the room, and a few chairs in a circle around this! Two or three pictures hung carelessly on the wall! That was about all. Our first move was to tear the multicolored paper from the walls (where it had not already fallen) and replace it with a coating of light green paint, with white woodwork and cream ceiling. The floor was thoroughly cleaned and stained, and a rug covered up its splinters and cracks. Some good pictures were bought for the walls. The door was taken from an old closet in one corner of the room, and hooks were fastened to the walls, making a very good cloakroom. Two dozen primary chairs were purchased, and three semi-circular tables were made and painted a moss-green color, one for each of the three classes which were to compose the new department. When neat white curtains were placed at the windows, the old room could hardly be recognized. A superintendent and three teachers were appointed, and the work was at once put on a full departmental basis. Instead of a class of restless boys and girls, some ten or twelve in number, meeting in confusion and almost distracting their faithful teacher, there is now a department of three classes, with an average attendance of between twenty and thirty, meeting in their own room and worshiping their heavenly Father according to their own needs. A piano has just been secured for this department, thus completing its equipment.

## Problem Not Entirely Solved

Our problem is not yet entirely solved, but we are hopeful that the demonstration of what can actually be accomplished where adequate facilities are at hand will soon bring that "new building with ample Sunday-school facilities" out of the realm of discussion into the world of realities, and then these temporary makeshifts will no longer be necessary. In the meantime, we expect to stick to the principle of "using to the best advantage what we have."



*In this building a Primary Department session is held with superintendent, pianist, and three teachers, doing thoroughly modern work. Also a Junior Department, fully organized and doing graded work. Unless a modern building is erected soon, an Intermediate Department will also be in operation.*



# The Church in the Country

## Modern Buildings and Equipment

By C. P. Atkinson

**I**MPROVEMENT of church-school work is almost always advocated in terms of the school in town or city. The improvement proposed is not stated in terms of the conditions that obtain in the country church and community. Many church-school speakers have realized this to such an extent that they try to supplement their advice by telling how the country church-school teacher or superintendent may adapt it for his or her conditions. It should be readily apparent that the skill to make the adaptation is not reasonably to be expected on the part of those who are in such need of advice. They need to have the clear-stated statements in terms of the very conditions which they have to meet.

### Introducing the Plan

But the conditions for better work in the church school can gradually be brought about by developing the pastors and workers of country churches till they realize the building needs and make proper provisions for their schools. In some country schools you will find a few curtains stretched on wires to make separate classrooms. This, at least, introduces the plan to the whole congregation, and to many of the members the idea will have to be visualized to bring them to the point of tolerating a new feature.

But the truth that country churches should have modern conditions in their buildings needs to be taught and grasped by those who are responsible for country church schools. There is great timidity in almost every quarter about saying this to country parishes. In place of such timidity it should be strenuously insisted upon. Every church-school worker should now learn that it is not merely preferable to have some extra facilities for the church school, but that the time is already here when the building must be planned for the life of the church in its completeness, and not merely for the assembly of an adult congregation.

### Creating an Opinion

1. More than half of our Protestant churches have not a single seat inside of them on which a seven-year-old child can sit with even moderate comfort. Not half of them have separate rooms for even the Primary Department. Not half have any physical characteristic to indicate that the juvenile life of the community has been thought of. If these things are even suggested it seems in many cases an absolute answer to say that the needed money is not in hand. The first remedy is the creation of the opinion that money must be

freely spent to provide for the church school even though it is a country church, and needs, also, other things.

### Developing the Idea

2. The idea being accepted, the next thing is to develop it into active sentiment for the realization of the needed conditions. The church press is one of the agencies which may be effectively used for this purpose. It should be made the particular task of some one in the training work of every denomination to put the vision into the minds of those who will move for realization. And it should be made a subject of discussion at official church meetings.

### Furthering the Recreational Life

3. A help toward realization would be a special training of the ministry for country pastoral work. The country church is apparently left to be the last to come to a social self-consciousness. Yet it needs to do a larger part in the social life of its members than any town church. The country church is the only social instrument to which we can look, except the public school, for the development of the recreational life and for the general instruction of the people. Commercial interests will bring such opportunities to towns, but if the church and school do not take up the facilities for culture and inspiration in the country community the people will starve. If the church will take up these normal functions of life, it will thereby gain influence in the community; it will stop the automobile exodus to the towns on Sundays and week-nights; it will help to prevent the envy in the community which the automobile fleet will engender in the major part of the people living in the country; it will keep the more aspiring country folks from moving to town; it will save the country life to greater sweetness and strength and build up the community with the church.

In order to have this development through the church, there must be such an arrangement of the church building that these things can be done. Here we come upon something which is identical in interest with modern church-school work in the country church. Unless these things are accepted as wholesome and necessary nobody is going to spend energy and money providing them. But if the ministry will get the vision that the country church is, like country life, the producer of the basal supply of life's necessities, these things

will emerge in its messages as a part of the gospel it has come to preach. Then these ideas will take shape in structures suited to accommodate the work which it is desirable for the church to do. The great hindrance to suitable building conditions for our church-school work in the country is the thought on the part of the congregation and leaders that after all there is not a real need. This, to repeat, demands the responsible leaders first—and then the congregation should be trained to see the need.

### Helping Toward Accomplishment

4. The idea of church buildings today is that which has been forming with the evolution of the church life from apostolic days. As soon as the church got out of the simple days of its spiritual fellowship and evangelism under persecution, there developed sacerdotal tendencies. The worship began to take on the stately action of a priest leading the votaries. No doubt that is a proper type of worship for certain aspects of church life. But it became the whole idea of the church. The idea is what we express in the church building of the present day. If the idea is enlarged as indicated, we shall express it in a corresponding form of building. The development of the country-school building has shown the way, more than most people of fifty years ago could have believed possible. The country school has, at least, presented to us rooms for each class and a hall in which to hold assemblies of human interest. The use is not always equal to the facilities, and might not always be so in church buildings. But the facilities will serve to make the duty plainer and this will help toward performance.

### Suggestions Worth Following

5. The plan of the country church has been almost altogether neglected. This is partly because the country itself has been left in neglect as if under contempt. The members of country churches have often said of their own, "This will do well enough here in the country."

Every country church should have directions from an architect, or from results of the work of one, to be provided by the central boards of the denomination. It should have a room for the young life of the church. If we say for the church school, so many will picture the same old time treadmill going on in a room without a pulpit, but in all other respects it will be the same sort of a school. It should evidence its purpose by the very furniture in it. It should be as inviting as a home by



the comforts it affords. Additional rooms may be thought of as the limit of purse and need permit. There should also be a room for preaching, but it is better to have a real schoolroom and use it for preaching than not to have the room for the young life. There should also be a room, no matter how small, where the preacher or any other person in charge of the meeting may go to wash his hands and come forth unembarrassed to meet the people. If a preacher drives horse or automobile he

needs this. A room for mothers with children is also very much needed.

The plan for the house worked out according to this idea would resemble a country home more than it would resemble the usual country church. The buildings already standing could often be changed without tearing them down; but if the movement to meet the need can be put under way with serious purpose the time will come when the country church school will really help save the country.

## A Gallery Church School

By Elizabeth L. Gebhard

IT was a New England church school not far from Cape Cod. True to the fashion in church architecture a century or more ago, the little church boasted a broad gallery but no schoolroom. Doubtless the gallery had once been filled with worshippers, but for many years the lower floor had been sufficient for the congregation, and the gallery had been left to the ghosts of past memories.

### Turning Old Into New

Some one in these later days had become possessed of a bright idea, and we found it carried out in the form of a delightful church-school room in the old gallery. When was there a period when children did not love to sit in the galleries? A gallery church school enhanced the charm of each church-school session.

After all, it had been very simple after the idea had really taken root. At one end of the gallery near the pulpit, the seats were removed, a couple of breadths of red carpet laid down, a long, low kindergarten table and little chairs bought, the wall on both sides of the corner decorated with pictures illustrating the church-school lessons and God's work in the world, and, presto! one had an ideal primary room. Half way down the gallery on either side was a small church-school class in the old seats. Then one came to the corners again, and here in the triangular seats at right-angles to one another in opposite corners, two teachers sat before large church-school classes, as close to their pupils in position and personal touch as if they had possessed the latest circular seats of a modern church-school room.

### Making the Most of Possibilities

Well arranged as the church school was so far, the gallery still held two strategic positions. One was across the church from the primary corner. Gallery seats were again removed, and bookcases substituted on the two sides of the wall, while a secretary's table and chair occupied the open

space in the triangle. It was an ideal church-school library, all the more attractive because books and church-school papers were always visible to the lifted eye.

One would suppose the possibilities of the two long galleries were now exhausted, but there had been a day when a pipe organ stood at the back of the gallery, and with its removal to the lower floor, a deep, isolated square had been left with a charming oriel window lighting it into sunny good cheer. Here the pastor held his Men's Bible Class. Could a church-school room, built for the purpose, hold more delightful corners and sunny nooks, real adaptations to the needs of a church school?

For the opening exercises the gallery church school remained downstairs. Then, when the hearty singing, the reading of the Scripture and prayer were over, the classes scattered to their own individual nooks, a couple of girls' classes and the Woman's Bible Class keeping their places by the windows under the gallery.

### An Attractive Corner

Perhaps no gallery department was more pleasing than that of the primary class, though the far corner, where each boy sat in close proximity to the teacher's glance and words, held a charm of its own over a more scattering arrangement of seats.

A large church window, with its waving branches of trees outside, was the primary class's own. Their room was always bright. Glancing across through the lower sashes of the opposite windows, little eyes could see the cosmos blossoms nodding to them in the sunlight, sometimes woodpeckers on the old tree trunks, or humming birds sipping the sweetness from the swinging flowers.

As the young teacher taught the lessons of the day, she lifted her eyes over and over again to the pictures that covered the two walls. There was the picture of Mary and the little Lord Jesus, and another of the Wise-men bringing him gifts. The boy

Jesus in the temple hung next to a street of Jerusalem showing where Christ had walked. A carpenter at work in his shop, with little children playing with the shavings, made one think of Jesus, the Carpenter of Nazareth, and a beautiful angel hovering over the empty sepulcher illustrated the wonderful Easter resurrection. Vivid as the teacher made the old Bible stories to these tiny folk, the pictures impressed them more deeply on their young hearts.

There were pictures for each season and many portraying the beauties of God's world, but the sunny pictures of the summertime were largely those which surrounded the little folks that day. There were little children in an old garden, planting and watering seeds and tiny plants, which the heavenly Father's sunshine and raindrops would cause to spring into marvelous beauty; and a garden of hollyhocks in full flower, with a little boy in blue bloomers watching the bees. Other children standing in blossoming fields watched yellow butterflies or red-breasted robins flying overhead. A winter landscape, soft with fleecy snow and bluebirds swinging on the branches of bare trees, showed also a little boy scattering crumbs for a bird's midday meal, while next came a little girl praying the Lord's Prayer for daily bread.

A multitude of childish thoughts, connected with Bible stories and God in nature, were illustrated on the corner wall of this gallery primary room. It was an intimate, loving, sunny place, where a child would love to come, and from whose surroundings, as well as from the church-school teacher's faithful care and teaching, they would go away with little hearts full of affection for the Saviour who loved little children, and eyes wide open to the world made beautiful and filled with daily blessings through the watchful care of their heavenly Father.

### A Place for the Littlest Ones

Around the little kindergarten table in the gallery church school, a dozen small heads bent over their papers, using colored crayons to paint God's sky and clouds, the sea and the boats upon it, and the fishermen with whom Christ was talking. The picture in their church-school papers illustrated a story of Bible days, but not a mile away from their own homes were boats at anchor, fishermen along shore and a far view out to the boundless sea. It was not difficult to make the little folks understand that Christ was here today as in the days of long ago, walking among men and turning their hearts to him, for the hearts of childhood are open to his call and his love, whether in gallery church schools, or those of great cities, or the tiny church-school shacks of the prairies. In them all the gospel of glad tidings is welcomed by boys and girls who are the coming generation.



# The Rehousing and Equipping of One Church School

By George F. Dewey

FOR several years a church school in Westmount, Quebec, had held a prominent position in the work of religious education in the community, but its efforts were being frustrated to a great degree by lack of accommodation. The need was also felt for a trained director who could give his whole time to the work. The desire for the expansion of the work among the children and young people of the church and community came to active expression at the annual meeting of the congregation held in January, 1919, when it was decided to appoint a full-time director and to proceed with the erection of an addition to the present building.

At that time the church school was fairly well departmentalized and there was a semblance of grading; but the accommodation and equipment were altogether inadequate for effective work. The Beginners Department was meeting in a badly lighted room secured by walling off a corner of the main room; the ninety children of the Primary Department were crowded into the ladies' parlor, a room about twenty by thirty-five feet; while the thirty boys in the Senior Department more than comfortably filled a small room in the basement of the church. The junior, intermediate and senior girls' departments were more adequately housed in the main room of the school. Before the erection of the present fine church auditorium, this room had been the church and had been remodeled, somewhat after the Akron plan, for church-school purposes. It furnished reasonably adequate seating accommodation and

fifteen or twenty classrooms, but the inclusion of pupils ranging in age from nine to nineteen years made it difficult to plan and conduct suitable services of worship, interfered with the general management and interest of the school, and left little room for growth. The equipment for all departments was also very meager, and little or no provision could be made for handwork or the proper conduct of classroom teaching.

Early in June, a new general superintendent, a business man who had a wide and varied experience in various phases of religious education, and myself began our work in connection with this church. Tentative plans for the new building had already been drawn up, but these were altered somewhat to meet the requirements for the new plan of grading and departmental organization which had been worked out. One of the first steps of the new officers had been to secure a clearer definition of the aim and purposes of the church school, and a fuller understanding of the organization and program. In all these discussions, the following factors, which caused modification and adaptation of the original plans, had to be kept in mind.

1. Account had to be taken of the accommodation already afforded by the existing building, which could be altered little, if at all.

2. Provision had to be made not only for the Sunday activities of the church school, but also for the week-day social and recreational program.

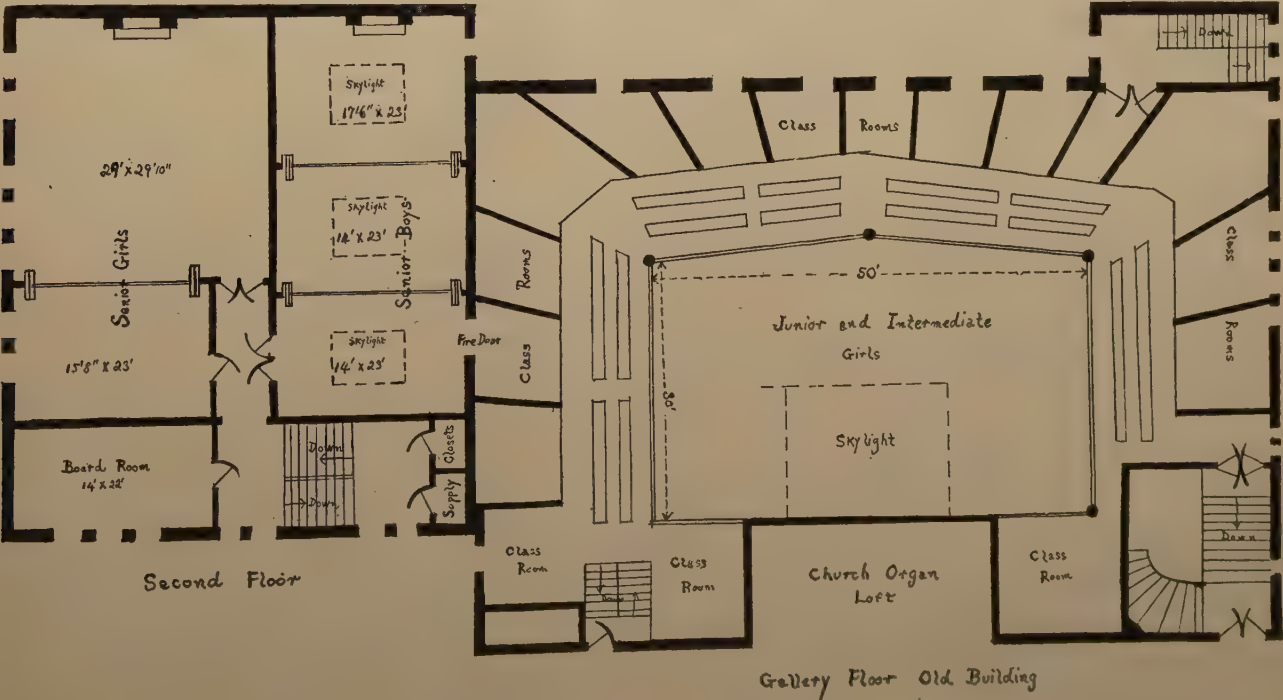
3. Building costs were at the peak, which necessitated simplicity of interior finish and the minimum of extra equipment. (The building was opened after an expenditure of about \$36,000.)

Finally, after several conferences between the church building committee, the executive committee of the church school and the architects, the following plan for the use of the combined accommodation of the old and new buildings was decided upon:

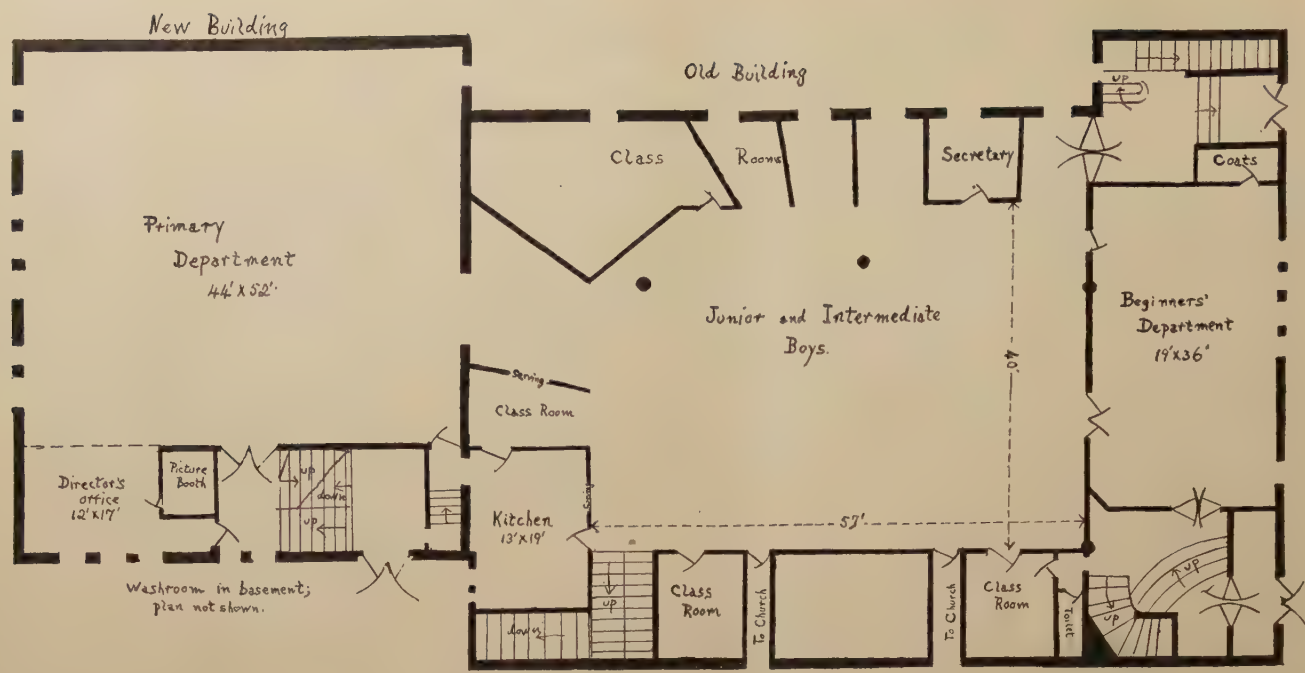
The ladies' parlor, a well-lighted room, twenty by thirty-five feet, with adjoining cloakroom, became the quarters of the Beginners Department.

The main room of the old building was to be used by the Junior and Intermediate Departments, the boys occupying the ground floor and the girls the gallery. Most of the classes in these departments are thus enabled to meet in walled-off classrooms. For the services of worship in this room, use is made of a first-class lantern and a carefully selected collection of responsive psalm and hymn slides. In this way the all too customary confusion and disorder arising from the use of hymn books and Bibles is done away with.

On the ground floor of this main room, near the door, is located the office of the enrollment secretary, where the new pupils are interviewed and assigned to departments and classes, and where accurate







Ground Floor Plan

comparative records of the school are kept. Across the room, and easily accessible to both old and new buildings, is the kitchen, greatly enlarged and newly equipped during the alterations. This room is used on Sundays by the treasurer and his staff, who make a careful record for each pupil of the amount contributed through the weekly envelopes.

Passing through a large sliding fire-door, we find ourselves on the ground floor of the new building. It was planned that this floor should be taken up largely by one room, about forty-five by fifty feet in size, and that it should be occupied by the Primary Department. The original plans had to be modified, however, because of the variety of demands made on this room. Not only was it to be used by the Primary Department on Sunday; it was to serve as well for the meeting place of the Boy Scout troop and the auditorium for the moving-picture hour; father and son and mother and daughter banquets; dinners of the men's association and other social events were to tax its capacity as a dining hall seating sometimes two hundred and fifty people. With such use in view, and to lessen the cost of upkeep, the walls were finished with buff brick, which give a very pleasing appearance to the room. Around the walls were placed racks with hooks for coats and hats, hung sufficiently low to be reached by children in the Primary Department.

The only other room on the ground floor is the director's office, separated from the primary room by a glass partition. Part of this office is cut off to form the moving picture booth, to be equipped this year with the latest model Nicholas Power machine in place of the small, unsatisfactory port-

able machine used heretofore. A large silver screen, rolling up to the ceiling when not in use, faces the booth on the opposite wall of the primary room.

A broad stairway, on the first landing of which are found two supply closets, leads to the second floor. Here were to be situated a board room for the church officials and the fine, well-lighted rooms of the senior boys' and senior girls' departments. These two rooms are very similar, each having accordion doors for division into smaller rooms, while a fireplace in each adds a satisfying touch. It was impossible to provide separate classrooms on this floor for all the classes of these two departments, but fairly adequate accommodation is obtained by the additional use of the board room and the director's office. An improvement might be suggested as a result of our experience from the use of this floor; some means of entrance and exit from the classrooms should be provided through a common hallway.

The general equipment of the school may be described very briefly. In the Beginners and Primary Departments, small circular tables with detachable tops forty-two inches in diameter have been secured, as well as the necessary material for hand-work, while birthday calendars and pictures add to the pleasing atmosphere of the rooms. Throughout the school, provision has been made as far as possible for the necessary equipment in the way of pianos, tables, maps, blackboards, etc.

That the forward steps in religious education taken by this church—of which this article deals only with the material elements involved—have been justified may be judged at least in part from the accompanying figures. The session of 1919-20

was the last in which the work was carried on with the limited accommodation and equipment; 1920-21 was the first year in which the church school benefited from the new order of things.

Comparative Chart of Enrollment and Attendance

Department	Average Attendance 1919-20	Average Attendance 1920-21	Increase over 1919-20	Average Enrollment 1920-21	Per cent of Enrollment in Average Attendance
Beginners . . . .	20	32	60%	47	68%
Primary . . . . .	65	86	32%	119	72%
Junior . . . . .	75	115	53%	152	76%
Intermediate . .	66	74	12%	109	68%
Senior . . . . .	69	73	6%	113	69%
Teachers and Officers . . . .	52	64	23%	74	86%
Total of School . . . .	346	452	31%	607	75%

The largest enrollment for the session 1919-20 was 537; that for 1920-21, 673.

This church school is in a very real sense a community school, with approximately one-third of those enrolled coming from families not connected with the church. Many of these boys and girls are held through their teens and enter into full communion with the church during their membership in the senior departments. In view of what is so often said as to the loss of the teen-age boy and girl from the church schools, it is interesting to note that last year the enrollment and average attendance in the senior departments were greater than those of the Intermediate Department and that this season new departments are being formed for young people, chiefly college students, who have grown out beyond the present organization.



# The Purpose of the Church School

By Dwight S. Bailey

COOPERATION is essential to the best progress; and real cooperation is impossible without mutual knowledge and understanding. This is doubly true in a voluntary organization like the church school. A ditch can be dug as well though the laborers know nothing of its purpose. Their work is entirely mechanical, and is done under the pressure of stern necessity. But the work of our church schools cannot be most efficiently done unless the members, both young and old, are thoroughly informed regarding its scope, plan and purpose.

To make such information clear the accompanying chart was prepared. It has been used with excellent results in the school of which I am superintendent.

### Ultimate Aim

The ultimate aim of all Christian effort, whether individual or group, is the extension of the kingdom of God. Jesus bade his disciples pray, "Thy kingdom come." But this ideal does not easily appeal to children. It is too vast, too vague, too remote. Even to many of more mature years the idea of the kingdom is intangible.

The ideal of strong, noble, upright Christian character, however, appeals strongly to all from the youngest to the oldest. It is concrete. It is close at hand. Its desirability need not be argued, nor its beauty described. Yet it is only a step from the individual Christian character to the multiplied and growing number of those who constitute the kingdom of God. Thus the ultimate purpose of the school may be made vital and winsome to every member.

The achievement of this purpose involves a twofold process, the receiving of impressions from God and the giving of expression toward God.

Being in a school, our impressions are to be received mainly through study. That is what a school is for, although this fact is too often forgotten when the church school is under consideration. It is of prime importance, then, that we know what we are to study and why each subject has its rightful place in the curriculum. Our purpose is the extension of the kingdom of God through the development of Christian character; hence whatever will bring us the truest, deepest and finest impressions from God has a proper place among our studies.

We find we are thus led into three great fields, the Bible, nature and man; and very wisely have our modern lesson committees incorporated into the graded lessons nature study for young children and modern biographies and other extra-biblical subjects for older students.

In the Bible we study those phases of history which show the development of

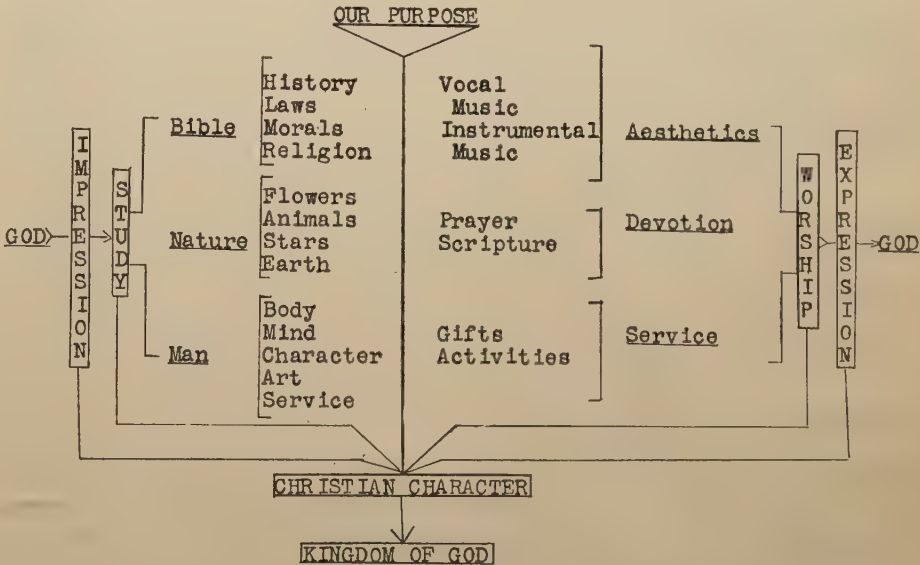
personal relations between Jehovah and the Hebrew people; the origin of law and its earliest place in religious civilization; morals as their ideals and standards were established in the beginnings of human history; and religion as taught by law-givers, leaders and prophets to whom it had first been revealed by Jehovah himself.

### Lasting Impressions

In studying nature the children learn about flowers, animals, the stars and the earth, and thus receive lasting impressions of God's greatness, wisdom, goodness and

pression must be followed by expression. Hence the other side of the chart.

Vocal music and instrumental music constitute the æsthetic side of worship. They meet the demand of our capacity for the beautiful when we undertake to express to God those desires and purposes that are born of the impressions we receive from him. They are the feeling element in worship. We do not have music because it makes a noise, and children like noise, nor because it engenders enthusiasm, nor as a bait to draw in new members. Music, to be sure, does all these things, and more. But the fundamental reason for having music in the church school is the fact that it is a method of worship; and worship is expression toward God.



love. And this study is progressively linked up with portions of Scripture which tell how the great religious leaders of olden times were themselves impressed by God as they considered the wonders of his creation.

Older pupils study man, his body, mind, character, art and service; and in so doing find the teachings of the Bible clarified and emphasized, and receive enriched impressions of God's wisdom, power and goodness.

### Impressions Must Result in Expression

But impressions which do not result in expression are vain. Indeed, they are actually harmful. A truth perceived has only a hardening, deadening effect if it does not lead to appropriate expressive action. Pharaoh's heart was hardened because he did not act upon the truth that Moses showed him. And the church-school program which confines itself to aiding the students to receive impressions from God is sadly incomplete. In God's world action and reaction are equal. Im-

### Expression Incomplete Without Service

Any expression toward God, however, which limits itself to the sounds of music and the words of prayer or Scripture is sadly incomplete. It is a onesided worship. Service must be included. Our physical selves cry out to be represented in expression toward God along with our spiritual selves. Therefore we bring our gifts and engage in helpful activities. Without generous giving and participation in social ministries the expressional phase of our church-school program would be seriously incomplete.

Thus we see how impression through study and expression through worship result in the development of Christian character; and as Christian character is developed in you and me, and in an ever increasing number of folks the world over, the kingdom of God is extended and the day of its glorious completion brought nearer.





"Trade ye herewith till I come."

## Bible Parables in Pantomime

By  
Eleanor Wood Whitman

**H**OW is the teaching of the Bible to be made modern and appealing and yet keep the subtle strength and effectiveness of the biblical literature? This question becomes increasingly important as our youth move farther and farther away from all ancient literature and yet need especially the power of life that emanates from the Hebrew Scriptures in incomparable measure.

The recent attempts to dramatize and "storyize" parts of the Bible show a desire to bring its literature and lessons closer to our young people. This is excellent, but one question that those of us who work in this field should continuously and conscientiously ask ourselves is this: Am I sure that I do not so translate the biblical narrative that I destroy its spirit and strength?

The pantomime evades some of these difficulties and has a special attractiveness because it gives an opportunity to read the story just as it stands with its own imagery and sequence of thought. The modern interpretation is given in the pantomimic action and has the advantage of standing as interpretation pure and simple. The audience hears read, for instance, one of Jesus' parables in all its concise beauty and sees at the same time an interpretation in action which forces one to decide what every word means and to fill in between the lines. Indeed, one can hardly help asking: Is this a good interpretation or could I give a better one?

The pantomime, then, is an excellent stirrer up of thought. It challenges the mind to understand both the spirit and detail of the acted and read story. What more does any writer or teacher want than a method which stirs the imagination? Out of the imagination are the issues of life. He who can clearly see and imaginatively recreate the situation pictured in a splendid piece of literature is sure to understand its spiritual significance and its application to life today.

The pantomime offers, then, the best form

of dramatic presentation of the Bible where only a small amount of time can be given to preparation. With only one rehearsal a parable or story may be presented so vividly that its message lives.

Clothe the actors in appropriate Oriental costumes; light the platform from the sides or by footlights. Make the house dark in order that attention may be centered on the one dramatic picture.

The Reader should stand at one side of the platform out of the picture. The voice alone should become part of the drama as it continually gives the purpose and meaning of the action. The more fully the Reader's voice gives the significance and feeling of the lines, the better the actors will reproduce the parable to the audience.

Only the words of the biblical text should be read; the rest of the story should be told entirely by action. With young, inexperienced actors, however, and no time for rehearsal, it often may be found necessary to read also the description of the action. If this is done, such reading should be given in a different tone and a more conversational manner so that the audience may still easily distinguish between biblical narrative and explanatory interpretations.

Upon the Reader devolves the responsibility of keeping the action alive, for the voice of the Reader supplies the motive power.

### The Use of the Talents

Matthew 25. 14-30

(cf. Luke 19. 11-27)

#### Characters

A nobleman who is starting on a journey  
A traveling companion  
Three servants, receivers of the talents  
A money-changer  
A bazaar-keeper  
People on the street who are traders

#### Place

Imagine yourself looking at an Oriental street in the early morning before the bazaar-keepers and money-changers and buyers have come. At the right, at the end of the street, is the nobleman's house, from which he will issue with his traveling companion. At the left is a bazaar-keeper's stand, covered with bright-colored materials. In the center is a money-changer's table.

**The Parable of the Talents, which Jesus of Nazareth spoke to the people of Judea:**

**Reader:** For the kingdom of heaven is as a man traveling into a far country.

(A nobleman and his companion come out of his house, stop, put down their bundles, look back as if thinking of the last thing to be done before leaving. The nobleman beckons to his companion to go back into the house to call the servants for their last message.)

He called his own servants

(The nobleman looks about as if considering what he can best do for his servants, then turns to greet them as the companion brings them forward.)

And he delivered unto them his goods

(The nobleman takes a bundle from his arm, takes out one talent, and looks the men over as though deciding how much he can trust them, and how much it would be worth while to give them.)

And unto one he gave five talents.

(He thoughtfully counts out five weights of silver to the first comer, who receives them with joy. The nobleman beckons to the next servant, and looks him full in the face as if deciding how much he can trust him to use properly.)

To another two.

(The second servant is pleased but looks wonderingly across as if questioning why the other man had five.)

(The nobleman beckons to him the third servant, looks long at him, and finally takes out one talent, and slowly hands it to him.)



And to another one; to every man according to his several ability.

(The third servant looks at the talent in his hand, and roundabout, in an utterly bewildered manner, as though thinking, "What can I do with this?") And the nobleman said unto them: "Trade ye herewith till I come." (Luke 19. 13.)

(The nobleman points to the city street with its bazaars as a place where his servants might trade and there increase their money. The first servant nods understandingly, the second is puzzled, and the third is quite bewildered.) And he went on his journey.

(The nobleman with his companion bows and waves goodbye. The first servant eagerly grasps his master's hand and kisses it, and accompanies him for a short distance with many bows. The second waves his hand in answer to the master; the third scarcely notices that he has gone. As the servants are looking at their talents, the bazaar-keeper enters, and hangs out his bright-colored scarfs to entice buyers. Shortly after, the money-changer takes his place at the table and spreads out his coins ready for the trade of today.

Then the women from the market-place come with the money received from their cheese and vegetables and stop to bargain with the bazaar-keeper.

The five-talent man watches carefully how the bazaar-keeper makes his sales to the women, then steps forward as if to buy a scarf himself.)

<sup>2</sup>Then he that received the five talents went and traded with the same.

(As the bazaar-keeper holds out a scarf, the servant waves it aside, and indicates that he would like to buy the whole stock. The merchant is thunder-struck, but, recovering himself, indicates by holding up eight fingers, that he will sell it for eight talents. The servant shakes his head, shrugs his shoulders, and holds up

three fingers. After much bargaining, they finally compromise on five and the servant takes his five talents from his girdle and places them before the bazaar-keeper. The merchant steps out of the bazaar, bows and departs.)

(The new owner of the bazaar vociferously waves two women to him and, after much bargaining, sells a scarf to each one. The two-talent man watches the success of the new bazaar-keeper and it gives him an idea; eagerly he goes to the money-changer and shows him his two talents.)

<sup>3</sup>And likewise he that had received two, he also gained other two.

(The money-changer tries to get the use of the two talents for one extra talent in return, as his one upraised finger shows, but the servant is determined to have four talents returned to him when his master returns. His determination finally wins and the money-changer holds up four fingers in promise that he will give it when the servant demands it. With satisfaction the servant returns to his master's house.)

(The one-talent servant has watched the others make their bargains, but has no faith that he can do the same; he shrugs his shoulders and turns away disconsolately. Suddenly he sees a dark corner of the courtyard, resolves to get rid of his troublesome talent, goes over and begins digging up the earth.)

But he that had received one went and digged in the earth, and hid his lord's money.

(Having buried his talent he rises, looks shamefacedly about lest he should be noticed, and runs into the house. The five-talent servant is now seen counting up his money. He takes small coins and goes to the money-changer and exchanges them for silver talents. These he sets out on the edge of his bazaar with joy and satisfaction, gesticulating to the money-changer to look at them.)

After a long time the lord of these servants cometh.

(Suddenly looking up, the servant sees his master coming up the street with his companion. He runs out, falls down before him in greeting and leads him triumphantly back to see his ten talents.) And reckoneth with them.

(The master is filled with satisfaction as he sees the result of the industry of his servant, who hastens to bring the talents to him.)

So he that had received five talents came and brought other five talents, saying, "Lord, thou deliveredest unto me five talents, behold, I have gained beside them five talents more."

(Kneeling before the master, the servant transfers the talents from his scarf to the bag which the master carries, then taking him by the arm, the master lifts him up.)

His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

(The master beckons to the traveling companion to go to the house and call the other servants. Then he puts his arm affectionately around the servant and talks confidentially with him. The servant enters hastily, sees his master deep in conversation, runs over to the money-changer and demands his four talents. The money-changer demurs and tries to make him take three, but finally hands over the four and stalks out with indignation. Eagerly taking his four talents in his hands the servant approaches his master.)

He also that had received two talents came and said, Lord, thou deliveredest unto me two talents; behold, I have gained two other talents beside them.

(He hands them over to his master with satisfaction, holding the talents out on his hand. The master looks at the servant approvingly.)

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make

<sup>1</sup>The literal meaning of the Greek word translated "occupy" is "trade with."

<sup>2</sup>The Greek word in Luke, 19. 15 translated "gained by trading" can also mean, earnestly to undertake a business.

<sup>3</sup>The method used by the second servant is suggested by Matthew 25. 27, where the returning nobleman says that he expected them to at least lend his money to the banker, that is, the money-changers, for interest.



The Slothful Servant

The Master and the Faithful Servants



thee ruler over many things; enter thou into the joy of thy lord.

*(Dropping the talents into his bag, he grasps the second servant warmly by the hand in congratulation, then with his arms about both servants he walks away talking in friendly fashion. The companion enters, dragging in the third servant. Seeing that his master's back is turned, the servant breaks away from the companion, runs over and hurriedly digs up his talent, and comes slowly forward to present it.)*

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed, and I was afraid

and went and hid thy talent in the earth: lo, there thou hast that is thine. *(He hands over the talent guiltily and kneels, stretching out his hands, begging for mercy.)*

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. *(Turning to his companion)* Take therefore the talent from him, and give it unto him which hath ten talents.

*(Taking the one talent, the companion gives it to the five-talent servant, who*

*receives it without much pleasure and looks pitifully at the condemned servant as the master continues.)*

For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. *(Turning to companion and indicating third servant)* And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

*(The servant covers his face and weeps as he hears these words, but is dragged out by the companion. The master and his two faithful servants follow into the house in loving conversation, the master indicating that they are henceforth to be sharers in the estate.)*

## Truancy Treatments

By  
Gerrit Verkuy

IN all but six states of the Union truancy from the public school makes either the truant or his parents liable to punishment. In spite of such drastic measures the average attendance during 156.8 possible days in 1915, taking the entire country, was only 111.8 days, or 71.4 per cent. The average percentage of church-school attendance runs from about fifty in the majority of schools to around seventy in the very best. But this average is lowered more by the adults than by the children; while the enrollment in the church school is more liberal than it is in the public school. The comparison, therefore, is not quite as unfavorable for the church school as most of us have been accustomed to think.

It is bad enough to invite serious consideration. One reason why public-school authorities insist on school attendance is that truancy spells waste. The school building, with all its equipment, has been provided at great expense; for a considerable portion of the year it must be heated; teachers have been engaged whose salaries go on whether pupils are present or not; the tax payers are bearing a heavy burden in order that the children may receive adequate education. But the child that absents itself from school flaunts all these sacrifices in the face. For him it is all spent in vain.

Is the same not equally true of church-school truancy? The building was erected at great expense; but Christian people were perfectly willing to contribute toward it. Quarterlies have been ordered according to the number of pupils. Reading material has been added so that folks may take something home with them. Besides all this, men and women have freely offered their services so that human hearts may receive the messages of life.

In order to find a remedy it is well first to discover true causes of the trouble.

There is in public-school truancy the general fact that it is worse among children of foreign-born parents. For instance, in Philadelphia there were fifty-four such children among one hundred truants, even though they number only twenty-four per cent of the entire number of school children. Of the children of white American-born parents thirty-two were counted among the truants though they formed 69 per cent of the total of school children. Lack of control, or lack of interest on the part of parents has considerable bearing on the truancy problem. The creation of parental interest is the first step toward its solution.

The Philadelphia investigation revealed another interesting factor. Out of one hundred truants only six were up with their classes. Those who were behind and played truant were by no means all defective mentally; but they were all defective in zeal and loyalty. Once a pupil gets behind, he loses zest. The game has lost its fun for him. Translated into church-school experience, this means that our pupils must be led to see progress in their work. Promotions, recognitions, concerted plans and cooperation in program and discipline show marked improvement when consistently applied.

Cognate with this is an element which appears much more naturally in the public school than in the church school, the unity from one day to the next. Wordsworth sang,

"The child is father of the man,  
And I should wish my days to be  
Bound each to each in natural piety."

But Sunday comes only once a week.

There is a break that hurts. Whatever studies in the public school are carried but once a week have a tendency to sag. Six days is a long stretch in between. How then may this be overcome? The answer lies in Wordsworth's song. Bind each day to each in natural piety. Help the pupil to connect the seven days so that Christian training will not be confined to Sunday. In our home we detected a difference of love for the church school almost immediately when we adopted a plan of Bible readings or study for every day. The child looked forward to the following Sunday with longing when each day there was a little touch with the church school through a Bible passage.

Among children the matter of credit for faithful work has much to do with their faithfulness. Grownups are for the most part not deaf to words of praise. Children appreciate credits. Punctual and regular attendance, daily reading of the lesson, the bringing in of new members, church attendance and the bringing of an offering, the mastering of work given specially for memorization or for composition; when any of these efforts are honored it is encouragement for the child.

The usefulness of these measures is enhanced in so far as the pupil is taught to work together with others. Emphasis on the credit earned by entire classes is more wholesome than that put on individual excellency, and ultimately it proves more effective. When the pupil discovers that by carelessness he drags down the record of his class, he finds a twofold motive for doing better. When the class discovers that a pupil's carelessness brings down their record, something is going to happen to that pupil. He may be taught a peculiar form of repentance. The school which is true to these principles will find truancy a diminishing problem.



# Barrio Class Extension Work

A Story of Church School Growth in the Philippines

By Archie Lowell Ryan

**T**HERE is no phase of church-school work in the Philippines more replete with possibilities than that indicated by the above title. It is a practical carrying out of our Lord's command to "go out into the highways and hedges and compel them to come in."

The average Filipino municipality covers several square miles. It is something like the typical New England town. It centers around the plaza or public square, where is located the municipal building which corresponds to our Town Hall. In the outlying districts of the municipality are little barrios or villages. But they belong to the town proper and are dependent upon the town center for governmental supervision, police protection, mail service, etc. There is very little real country life in the Philippines. People do not live apart. From time immemorial they have grouped themselves together in little villages for purposes of mutual protection and companionship. Filipinos do not like solitude. They go out together in the morning from the villages or barrios to their little farms near-by, returning at nightfall. In their desire for companionship, the Filipino peasantry are much like the old Italian immigrant woman who left the farm on the plains of Dakota and returned to the tenement district of New York, saying that "people are more company than stumps and stubble."

## A White Harvest Field

Protestantism during twenty-three years of activity in the Islands has become established in many of these town centers. But there are many of the barrios still unoccupied. This, then, is the harvest field white and ready.

The Disciples Mission at Laoag in the northern part of Luzon has a fine demonstration of the effectiveness of barrio work. Some time ago I was there on a Sunday. In the morning the Central church school met in their church near the center of the town. The work was well organized. Classes were carefully graded, and there was fine interest in the lesson study. Teacher training is a part of their regular program. About three hundred were present at the morning session.

But the real test of the missionary spirit of this school was evidenced on Sunday afternoon, when a score or more of the workers went out two by two to the barrios in the outlying districts of the town. There in the crudest of conditions and with meager equipment, the seed of the Word was being sown in the minds and hearts of the people. No chapels or churches were available, but the homes of the people or the shade of the trees furnished the place where the people came together to sing the

songs they have learned to love, and to hear the message of the story that never grows old.

## Christian Workers Welcomed

Due to the cordial hospitality for which Filipinos are always noted, access into these homes is not difficult. They gladly welcome the workers. It breaks the monotony of their lives and affords a bright spot in the week's routine. It needs to be remembered that there is not much variety in the barrio life of the Philippines. Life is very simple. There are few distracting influences to hinder effective Christian work among these humble folks. The missionary at Laoag told me that sometimes they would have as many as fifteen hundred in attendance at those Sunday afternoon barrio classes.

A Presbyterian church school in Manila has a similar plan of work. On a recent Sunday I went around with the missionary on a tour of inspection. First we went to the "Central" church school, at 8 A. M. Immediately afterwards the workers, who had been drinking in the good things at the early session, started out on their tasks to give out in turn to others. As we drove around in the church-school Ford from barrio to barrio and saw the eagerness of the children and older people, there quickly came to our minds such promises as "The entrance of thy word giveth light," and "My word shall not return unto me void, but it shall accomplish that which I please," etc. I also thought of the fine pedagogical effect upon the workers themselves. Impressions made permanent through expression certainly found abundant demonstra-

tion in the enthusiastic work of these young people. It is out of such practical training as this that we are getting our ministers and church builders for the future.

One more illustration will indicate further fruitfulness. The Knox Memorial Methodist Church was built in the center of Manila's city life. In view of the building facilities which it provided, steps were taken three years ago to make it a demonstration church school, the influence of which might extend throughout the Conference. Some special money was appropriated to provide additional equipment, such as tables, chairs, blackboards, maps, sand-boxes, etc. The work was reorganized; classes were graded. Teacher training was stressed. Graded lessons were introduced in the elementary departments. The results have exceeded expectations. The success has been actually embarrassing. That large church has become too small for the class work. The enrollment is about eight hundred and fifty. On a recent Sunday there were more than six hundred present. The rooms of a memorial training school adjoining the church are now used every Sunday for classroom purposes in connection with this church school.

A junior church service has recently been organized for the boys and girls of the Junior Department. The children are responding to the plan with real enthusiasm and enjoyment. It already gives promise of being the beginning of a movement which may be reproduced in many parts of the district. But we are getting away from our subject.

Filled with an enthusiasm and passion for service, the workers have developed a



Knox Memorial Church and Church School of Over Eight Hundred and Fifty Members



fine system of barrio extension work. On Sunday afternoons these workers go out to the outlying districts of the city to hold classes in the homes of the people. Eight such centers have been established, one of which is in Bilibid prison.

One very striking result of this extension work has taken place in Rizal Park, two miles to the north of the Knox Memorial Church. It started in a small way, but it has grown and developed until now a separate church school has been established, and with the aid of Centenary funds a beautiful \$3,000 church has been completed which was dedicated on Christmas Sunday.

With such zeal as this it is not surprising that Knox Memorial Church also records three hundred and fifteen additions to the church during the year, most of whom have come up through the church school.

So it seems to be demonstrated again that a real missionary spirit not only results in kingdom building in the place where the extension is made, but it also brings renewed life and fruitage to the church itself which engages in the missionary program.

### Evangelism Emphasized

Evangelism dominates the motive and method of the work throughout the Philippines constantly. It is emphasized in every Institute and Convention, not only in theory, but in actual practice. For example, at the Bataan Province Sunday School Convention, following the model Sunday school, there was a Decision Service. It was simple, religious, and impressive. A similar service was demonstrated at Tamurong, in Ilocos Sur Province, with thirty-one decisions, mostly young people. And so we might go through the Conventions and Institutes which we have attended in the various districts. What we

have cited is typical. The pastors and workers go home from these Institutes with new vision of the real significance of their task. The result is that Decision Day services are coming to be a distinct feature of the work in every district.

Fundamental to the whole program of church-school promotion is the training of leadership. Because of the twenty-three years of public-school work in teaching English, we have a very rapidly growing opportunity among the young people coming out of the schools. During the rainy season, from the months of July to October inclusive, much of our time is given to teaching in our Union Theological Seminary, where courses in Religious Education are given in each of the three years. Since this department was started, soon after our arrival in 1914, forty-five young men have graduated from the Seminary, with all of whom we have come into close personal contact through months of teaching in the principles and methods of religious education. Their vision of the church school as a field and force for evangelism as evidenced by their application of these principles has been a constant source of joy and satisfaction. Besides these graduates there have been nearly as many more who have taken part of the work but have not graduated. They also with few exceptions are doing excellent work in the field.

In addition to the Seminary work, there is our teacher-training in English. This is separate from the dialect teacher-training work referred to above. Barclay's *First Standard Manual*, Weigle's *Pupil and*

*Teacher*, Meyer and Kennedy's *Training of the Devotional Life*, Betts' *How to Teach Religion*, and other books are now being used in a three years' course of leadership training. Plans for promotion and recognition are being used, with the result that wide interest is being created. In our first term on the field the teacher-training work



Rizal Park Church, Manila. Over One Hundred Members and Growing All the Time

was largely limited to the Methodist field. But in response to requests from other missions, a plan of correlation was evolved between the Board of Sunday Schools of the Methodist Episcopal Church and the World Association, whereby this work is now extended to the other missions, it all being done under the auspices of the Philippine Islands Sunday School Union. The plan seems to be working admirably, and is producing a fine spirit of cooperation in other lines of mission endeavor as well.

Governor-General Leonard Wood paid a worth-while tribute in a recent personal letter in which he said, "I am very much interested in the Sunday-school movement which you refer to in your letter, as it is a movement tending to deepen interest in religious matters. All this will tend to the improvement of public and private morality and a better appreciation of the obligations of all good citizens to stand for truth and morality."

President Harding says, "Childhood is the basis of the future, and I believe in religious instruction for the American children. The future of the nation cannot be trusted to the children unless their education includes their spiritual development." The same might also well be said of the Philippines.

We affirm without any hesitation that there is no phase of the whole missionary task in these islands more replete with significance, or richer in evangelistic opportunities and possibilities. The youth of the land are today within our reach. Bring them into the church schools. Teach them the Word of God. Give them a religious anchorage and outlook through an educational process dominated by the evangelistic motive, and we perform a work than which none is greater for the future of the nation and the kingdom.



Junior Department Knox Memorial Sunday School, Manila, P. I.



# Denominational News for August

## Congregational Church

ARE YOU INTERESTED IN BUILDING  
THE CONSCIENCE OF THE  
CHRISTIAN CHURCH?

HAVE YOU PEOPLE WHO WANT TO DO  
SERIOUS THINKING?

THE PLAN HERE PROPOSED WILL SUGGEST  
A WAY

SOCIAL PROJECT DISCUSSION OUTLINES

### The Theory Back of These Studies

In a fellowship group for the discussion of social questions, men are building something together. They build a common conscience which is authority for all of them and to which each makes a contribution. Thus the corporate conscience of the Christian Church is built up. The fellowship group is true to the genius of the Protestant Churches and American Democracy.

### The Source Material for the Building of a Common Conscience and a Concerted Plan of Action

Every group of people can have available the material out of which to build a common Christian conscience. It can have:

1. Its own power to think based on the accumulated experience of the class.
2. It can make investigations of its own in the community in which the class or group lives.
3. It can go to the Bible, which is mankind's greatest laboratory in social and religious thinking.
4. It can invite to its aid significant persons who live in the community and who have perhaps expert knowledge on a subject.
5. It can use the results obtained by observers as recorded in the printed page.

### How to Conduct a Social Project Class

**Finding the Members.** A class should be made up of people who believe in the idea. Do not drag any one into the class; do not force the class on others. Some prefer to study the regular lesson quarterlies; some prefer to take a book and follow it throughout the course. The class must be made up of those who want to work and think together. A class of fifteen members is more to be desired than a class of fifty members.

**Length of Course.** A course should be as long as the members choose to make it. There is no reason why it should be longer than six or eight lessons if the members do not choose to have it so. On the other hand, with a change of subjects it can run nine months. It should not be allowed to drag on after people have ceased to be in-

terested, for they are not learning when not interested.

**The Christian Point of View.** If for no other reason than that the members of the class share in the Christian tradition, it would be fair to assume the Christian point of view as a criterion of judgment in forming the conclusions of the class. It would be well if some member of the group during the class hour on the basis of a scripture reading should introduce the basic Christian principles which bear on the subject for discussion. Some classes have a chaplain appointed for this purpose, who leads the class in an opening devotional period.

**Choosing a Subject for Discussion.** A class should decide for itself a line of interest which it wishes to pursue. Let us suppose that a class should choose the subject, *Fellowship, the Basis of Community Life*. If there are twelve Sundays or sessions of the class available for discussion, it would be well to divide the time somewhat as follows:

*Sessions 1 and 2.* Have local speakers outline the importance of fellowship as the basis of free community life. This subject might be subdivided and the aids and hindrances to fellowship be pointed out.

*Session 3.* Let the class choose some local situation in which fellowship is failing and community life has fallen to the basis of force and fear.

*Sessions 4, 5, 6, 7 and 8.* Case material out of modern experience which is larger than that of the local community should be introduced to the class. Here the library of pamphlets and reprints which the Pilgrim Press has assembled is absolutely invaluable. This material can be placed in the hands of each member of the class at the session previous to the one in which it is to be discussed. The members of the class should be urged to read this carefully, and to come prepared with a contribution to be made toward the general subject which is being studied.

*Sessions 9, 10 and 11.* Report of investigations in local field and discussion on the part of the class as to possible courses of conduct.

*Session 12.* Summary of conclusions by the class and formulation of policy of action looking toward the removal of the obstacles to fellowship and the enlargement of the circle of those who have community life based on fellowship rather than on force and fear.

### Why and How to Use Special Speakers

Certainly not just to secure an audience; certainly not in order to arouse curiosity; but with the sincere purpose to make use of leaders whose ripe experience and expert

knowledge make them valuable contributors to the common church conscience. The right-minded class should discern the worth in speakers with a discriminating insight which draws a line between phrase and thinking and between mere thinking and true experience. The question period should be for the purpose of elaborating and checking statements. The number of speakers used by a class in a course will vary. Some forum classes use only speakers. The class does not study. This is to be deprecated, since it kills initiative on the part of the class. It is rarely possible to find sufficient speakers for a whole course. A combination of speakers with studies by class seems advisable.

### Why and How to Study Local Situations

Discovering the mote in your brother's eye and overlooking the beam in your own eye is a fairly ancient heresy. Studying the awful conditions in China and Japan has often been a choice form of other-worldliness. Some classes might give a whole three-month study to some local condition which they have investigated through personal investigation and questionnaire. The field of investigation is a wide one. The facts gathered should be related to the line of interest projected and the judgments to be formed. General investigation is not to be encouraged. The more concrete the project the better. It would be wiser to study how to prevent automobile accidents in your community than to enter fields from which there could be no practical issue in conduct. In general the church group interested in the Kingdom of God ought to be interested in who people are, how they make their living, how well they live—housing, health, amusements—adequacy of laws and their enforcement. Survey blanks are available for use in such studies, but the more formal investigation will probably be the least helpful. The archives are loaded with the results of formal surveys which have never been used. Neither should the investigation always be conducted with the desire to discover evil. Christians should rejoice more at the discovery of good than at the discovery of evil.

### Why and How to Use Case Material

It is possible to see through the eyes of other people. The value of their observations depends on their reliability as witnesses. Their point of view must be taken into consideration since few people see without reference to their point of view. Therefore it is wise to bring in the observations of other people with varied points of view. This case material assembled by the Pilgrim Press for use by discussion groups



is gathered from the writings of the best trained social observers. Their observations cover a wider field than that of the local community. This material should be placed Sunday after Sunday in the hands of the members of the class. It should be given out at the sessions previous to the one at which it is to be discussed. This material is not a substitute for the material which a class may gather for itself, but is to be used as a stimulus for class effort.

Questions to be asked of all case material:

1. What are the main contentions of this article?
2. Has the writer a bias which lessens the value of his judgment?
3. How far did he cover the whole facts? Is his testimony typical of the general situation?
4. What contribution has this body of material to make to the solution of our project?

#### Why and How to Sum Up the Conclusions of a Study

Study is not an end in itself. It is for the sake of action. Action is not for the sake of religious education but religious education is for the sake of action. If the study does not lead to conclusions and conclusions to action, the time has been wasted. The church is a group of people who are engaged in the process of becoming brotherly. Knowledge of people should enlarge the brotherly purpose of the church.

#### What the Social Service Department through the Pilgrim Press Proposes

We cannot choose your topic for study but we can furnish to any local group the following service in the study of a subject chosen by that group:

1. A study outline for each member of the group. (Price to be announced.)
2. A Library Package of pamphlets, reprints and books containing the best reference material on the subject. These pamphlets to be returned at the end of time stipulated for completion of course. (Rental price to be announced.)

If books or pamphlets are bought instead of rented they can be secured at list prices.

If the books or pamphlets are injured or lost, the Pilgrim Press will expect the one injuring or losing the books to pay for the same.

Postage will be paid by group using pamphlets or books.

These courses will be ready for use by October 1. If you are interested, write for further information to the Congregational Social Service Secretary, Dr. Arthur E. Wolt, 14 Beacon Street, Boston, Mass.

Remember that these courses are for groups which wish to do intensive study. Remember also that this service must grow with its use. We cannot provide a study outline to meet the request of just one class. But if a number of classes desire to follow a line of study, we will meet their request if it is possible to do so.

#### Disciples of Christ

"GROW a graded school" is a slogan which has been adopted by the field force of the Department of Religious Education working among the Disciples of Christ. This idea has been promoted throughout the year and will receive special emphasis during the months of July, August and September, looking to the beginning of a new year of work in the church school October 1, 1923.

Believing that special emphasis should be given to the importance of the use of Graded Lessons until the leaders in every school, large or small, adopt them and come to an appreciation of their advantages, this slogan was adopted.

Effort is being made to help the leaders of all schools not now using Graded Lessons to know the facts concerning the International Graded Lesson Course, feeling confident that a knowledge of the facts will bring the desired results. Two reasons are being given for the use of Graded Lessons.

1. *They more adequately meet the needs of the child.* The whole life of the child is graded and Graded Lessons are planned to meet his changing needs. The principle back of the uniform courses is, "Here is the Bible passage to be taught, how can it be 'adapted' so that it may be given to the child?" On the other hand, the graded principle says, "Here is the child to be taught, what is the very best passage of Scripture to teach him the truth he needs?" The content of Graded Lessons is suited to the needs of the child. Every course has a specific aim in relation to the needs of the child. There is progress in both arrangement and content.

2. *Graded Lessons teach the Bible much more adequately than the Uniform Series.* The graded principle makes possible more thorough use of the Bible. The proportion of biblical material used is much greater. Uniform Lessons used thirty-five per cent of the biblical text in forty-six years. Graded Lessons used over sixty per cent in fifteen years, omitting only two books, Joel and Obadiah. Graded Lessons offer more complete and more balanced treatment. Graded Lessons used fifty per cent of prophecy while the Uniform Lessons used only fifteen per cent. Graded Lessons used ninety-six per cent of the Epistles while the Uniform Lessons used only thirty-five per cent.

Wilfred E. Powell, Professor of Religious Education, Phillips University, Enid, Oklahoma, has prepared a pamphlet on *Why*

*Use Graded Lessons*, setting forth the above reasons in a very convincing manner. The pamphlet has been published by the Christian Board of Publication for free distribution. Professor Powell also answers in this pamphlet the following objections frequently offered against the use of Graded Lessons. (1) A small school cannot use the Graded Lessons; (2) the Graded Lessons are too difficult; (3) they complicate the work of the superintendent; (4) they destroy the fellowship of the school; (5) they are too expensive; (6) they are confusing to visitors and to pupils coming from other schools; (7) they were tried by our school and were not a success; (8) our school is not ready for the Graded Lessons.

In answer to the first objection Professor Powell says, "That a small school cannot use the Graded Lessons would be a serious objection if it were a fact. A large number of our church schools have an enrollment of less than one hundred. If they were prohibited from using the Graded Lessons, it would mean that the very schools which most need the help could not use the lessons which are best suited to the child. But it is not true that the small school cannot use them and thus have the advantages of lessons that are really 'child-centered.' THE CHURCH SCHOOL magazine recently published a chart showing how six schools, with an average enrollment of sixty-five, used the Graded Lessons on the departmental plan. This plan enables the small school to provide each group of pupils with completely graded lessons in their correct order, the lessons used being those for the average age of the group."

The leaders in the field of religious education for the Disciples of Christ believe that the International Graded Lessons Course is practical for the small school as well as the large school and is therefore making a united effort to lead the small school into an intelligent use of Graded Lessons according to the cycle plan referred to above. According to this plan, pupils in the small school may study the entire series of Graded Lessons in the order planned. No pupil need to be off grade more than one year, thus getting the progressive advantages of the course in both content and arrangement. Graded Lessons used according to this plan are therefore considered much better for the small school than the Uniform Lessons or the Group-Uniform Lessons in preparation for 1924.

#### Methodist Episcopal Church

WITH the cooperation of a "Committee of Six," on behalf of the Methodist Episcopal Church, a plan was developed by the Sunday School Council Standing Advisory Committee on Foreign Language Publications, to meet the need of the foreign-speaking adults in the constituency of or who should be reached by our Protestant churches with suitable



literature for Bible study. The first results of this plan were issued October, 1922, and consist of six language editions of a forty-eight page quarterly entitled *Bible Lessons for Adults in Home and School*. Each edition contains thirteen Bible lessons and a small amount of magazine matter, the Bible lessons and part of the magazine matter being printed bilingually. The editions in which the quarterlies are issued are Czech (Bohemian), Italian, Magyar (Hungarian), Polish, Russian, Spanish. Six denominational printing houses have entered into the plan and each publishes one of the editions under an imprint common to all, "The United Religious Press." The edition issued by The Methodist Book Concern is the Czech-English edition. The English material is substantially the same in all the quarterlies and is prepared under the direction of an interdenominational editorial committee. A uniform price of fifteen cents per copy has been set by all the publishers. It is believed that these quarterlies will be of very genuine help in assisting foreigners who cannot speak English not only to learn English but also to form and strengthen ties with the religious life of America.

Tracts

Thirty-nine tracts have been published in thirteen languages, from one to seven in each language, totaling 479,110 copies. These are being furnished to workers among foreign language groups for free distribution, upon request, in quantities which can be profitably used. The *Social Creed of the Churches and Facts and Figures Concerning the Methodist Episcopal Church*, a brief statement of what the church is doing, where it is working, how it began and what it believes in terms of life and experience, have each been issued in eleven languages. Another leaflet, *The Church and the Workingman*, issued in Italian and Russian, is meeting with large favor.

The leaflet, *Prohibition of Alcohol in the United States*, was prepared by an American of foreign birth in an effort to present to non-English people the truth regarding the agencies which brought about the prohibition of the liquor traffic. It is a statement of fact and not propaganda.

The titles of the above publications, with number of copies published, are as follows:

ARABIC (Syrian)	
1. Social Creed (4 pages).....	3,000
2. Facts and Figures (8 pages)	3,000
CZECH (Bohemian)	
1. Social Creed (4 pages).....	15,400
2. Facts and Figures (8 pages)	15,800
FINNISH	
1. Social Creed (4 pages).....	5,000
2. Facts and Figures (8 pages)	5,000
GERMAN	
1. What the Church Means to Me (8 pages).....	5,000

ITALIAN	
1. Social Creed (4 pages).....	20,000
2. Facts and Figures (12 pages)	20,250
3. The Church and the Workingman (31 pages).....	5,000
4. Prohibition of Alcohol in the United States (8 pages) ..	5,000
LITHUANIAN	
1. Social Creed (4 pages).....	15,000
2. Facts and Figures (8 pages)	15,000
3. Prohibition of Alcohol in the United States (8 pages) ..	5,000
MAGYAR (Hungarian)	
1. Social Creed (4 pages).....	5,000
2. Facts and Figures (8 pages)	5,000
NORWEGIAN-DANISH	
1. Why Go to Church (8 pages)	20,000
2. The Family (8 pages).....	20,000
3. The Bible (8 pages).....	20,000
4. Evangelistic leaflet (1 page)	20,000
5. Evangelistic leaflet (1 page)	20,000
POLISH	
1. Social Creed (4 pages).....	15,000
2. Facts and Figures (12 pages)	15,000
3. Things of First Importance (12 pages).....	15,000
4. Prohibition of Alcohol in the United States (8 pages) ..	5,000
PORTUGUESE	
1. Social Creed (4 pages).....	15,400
2. Facts and Figures (8 pages)	15,800
RUSSIAN	
1. Social Creed (4 pages).....	15,400
2. Facts and Figures (8 pages)	15,800
3. The Cross as a Social Principle (excerpt from Rauschenbusch's Social Principles of Jesus) (16 pages)	12,400
4. Prayer as a Dominant Desire (excerpt from Fosdick's The Meaning of Prayer) (29 pages).....	12,400
5. The Master's Loyalty to His Cause (excerpt from Fosdick's The Manhood of the Master) (16 pages) ..	12,400
6. The Church and the Workingman (31 pages).....	5,000
7. Prohibition of Alcohol in the United States (8 pages) ..	5,000
SLOVAK	
1. Social Creed (4 pages).....	15,635
2. Facts and Figures (8 pages)	15,950
SPANISH	
1. Social Creed (4 pages).....	20,300
2. Facts and Figures (8 pages)	20,175
TOTAL .....	479,110

Portions of the Ritual of the Methodist Episcopal Church, together with the Articles of Faith, have been published in the Lithuanian, as there was no Protestant literature of any sort suitable for use in work among this group which is rapidly turning from its old country religious belief. A part of this edition is now in use in Methodist Episcopal churches in Lithuania.

Methodist Episcopal Church, South

THE General Sunday School Board of the Methodist Episcopal Church, South, is a quadrennial board, elected by the General Conference, and consisting of three Bishops, ten traveling preachers and ten laymen, with the Sunday School Editor and the General Sunday School Secretary as members ex officio. This Board meets an-

nually and at such other times as may be necessary. Its annual meeting for this year was held in Nashville, Tenn., April 18, 19. Reports from the Sunday School Editor, the General Secretary and all the employed officers of the Board indicated a healthy condition in all departments and afforded much ground for thanksgiving. Among other important items gleaned from the minutes of the Board the following are noted:

Provision was made for a course of study more simple in plan and content than those offered in the Standard Training Schools. The purpose of this course is to meet the pressing needs of those Sunday-school workers who are not prepared for the Standard Training work and who yet desire to fit themselves for more efficient service in the Sunday school. The Sunday School Editor will proceed as rapidly as possible with the work of securing textbooks for such a course.

The report of the Committee on Architecture, which is a joint committee of the Sunday School Board and the Board of Church Extension, gave tokens of a general awakening throughout the church to the importance of building new churches and remodeling old ones in accordance with sound educational principles. Southern Methodists are rapidly getting away from the "meeting house" idea, and are introducing the ideals of education and community service in their building plans. Sound ideas of church architecture are promoted by means of free leaflets, stereopticon slides, correspondence and personal visits when a new church is being planned, either by the Architectural Secretary of the Board of Church Extension or the Superintendent of Administration of the Sunday School Board.

The Board made the following deliverance on the subject of Week Day Religious Education:

"First of all, it should be distinctly understood that the enlarged and more effective program of religious education now called for involves not only the use of more time, but also demands a better and more rounded program both of instruction and training, and likewise a more uniform program and one that takes into account the entire experience of the pupil.

"With reference to the relationship which the church must sustain to the public schools in providing this enlarged program, two things should be said: First, the program of religious education in so far as practicable should be arranged with the pupil's day school program in mind, both with a view to utilizing the interests and information gained in the day school and for the more vital and intelligent study of the materials of religious education, and with the purpose of supplying a religious motive and viewpoint that may assimilate to itself the materials of the week-day school, and, altogether, to unify the educational experience of the child and give that



experience distinctively Christian outlook and character.

"Second, this must not be understood as in any sense a move to induce the public schools to undertake to offer courses in religious education. Even though some states may permit the teaching of the Bible as literature in tax-supported schools, this cannot be considered in the proper sense religious education, since the state is not free to give religious interpretation, and the advantage of teaching the Bible as mere literature is still an open question. It is perfectly clear, however, that the separation between church and state prohibits tax-supported schools from teaching religion; nor is it in the interest of the furtherance of Christianity that the state should be asked to assume this primary function of the church. Let the church take up her own responsibility in this matter, since this is above all the first duty committed to her hands.

"Let the church, then, in every proper way seek to cooperate with those who share

in the responsibility for the developing life of the child, but let her assuredly know that the day of her enlarged opportunity has come and that it is her glory and her high calling to become the teacher of the things of God to the young life of America.

"Again, it is important to insist upon unity in the development of the program of the church school. There have been entirely too many well meant undertakings in the past which tended to complicate the program of religious education in the local church. Nothing could be more unfortunate and divisive of the forces engaged in religious education than to undertake to create a new institution in the field of religious education. The importance of working out a unified program for the local church school is fundamental. In order that this may be done it is necessary to give consideration to unity of administration, coordination of supervision, and harmony, if not unity, of curriculum."

One important act of the Board was the creation of a "Home and Parent-Teacher

Section." Responsibility for the direction of this department was lodged for the present in the Superintendent of the Adult and Home Departments, Rev. W. C. Owen. A committee on this new department was raised, consisting of the heads of all the departments.

The report of the Sunday School Editor revealed a slight increase in the total circulation of the Uniform Lesson series, and a marked increase in the circulation of the Graded Lessons, during the last fiscal year.

The report of the General Secretary showed an increase of 110,122 in the Sunday-school enrollment of the Methodist Episcopal Church, South, and an increase of 3,531 in the number of officers and teachers. The number of accessions to the membership of the Church from the Sunday schools was 94,205. This church now has 16,680 Sunday schools, with a total enrollment of 2,065,674. The Sunday schools contributed for all purposes \$2,863,472.

The Board unanimously and strongly recommended the use of group lessons in place of the uniform lesson system.

## Characteristics of a Teacher

By Warren F. Cook

IT was often said of Jesus that he taught as one having authority, not as the scribes. Now the scribes had authority of a certain kind. It was legal, external, technical. Jesus' authority was of a different kind. It was personal. It rested not upon tradition, but upon reality. Jesus was primarily a teacher and he was a master at it.

I have been asking myself, in the light of his example, what are the characteristics of a good teacher, especially for this critical age when the boy and girl slip so easily from the church?

I have put the question to a number of people during the last few weeks and the answers have varied: "Knowledge of the subject," "Love for the child," "Character," and other answers have been given. But as I think over my own experience as a boy and later as a teacher in the church, I would place before any other that indefinable quality which we call *personality*. We cannot define personality, but we all know what it is. In practically every blank submitted to me from institutions where teaching or leadership is required, such as schools, Y. M. C. A.'s, Y. W. C. A.'s and many businesses, especially the selling ends, great stress is laid upon this quality—personality. And it is the first question I would ask as to the church teacher. Has he or she personal charm? It matters little how good or how well informed or how consecrated the person may be, if this characteristic is lacking he is little use as a teacher of youth. He might be eminently useful in many other ways, but not as a teacher. You might as

Teachers are great in proportion as they are able to discern and speak the thoughts of God. . . . Every teacher is great in proportion as he is able to approximate Christ in saying, "I can do nothing of mine own self; as I hear I judge; and my judgment is just because I seek not mine own will, but the will of the Father which sent me."

John T. McFarland  
in "Etchings of the Master"

well try to force people to eat food—good food though it be—with just the right number of calories, a balanced ration and all of which is not palatable, as to expect a youth to accept teaching from distasteful personality.

Personality, of course, is not the only quality, and if not rightly motivated it can work irreparable harm. However, without it, other essential characteristics are seriously crippled if not nullified.

A second quality quite as essential to this age is *reality*. No one is quite so quick to detect sham and no one detests it more thoroughly than the youth of this age. Religion to him must be life and experience. You must present it to him so he can walk up and shake hands with it. You can't make it too real or too hard. He is ready to tackle it as he does his man in football, and he wants no dummy. There must be a man back of it. He may not say anything about it (although he may do that very pointedly), but more probably he will just leave you high and

dry with your theories and moralizing and go his way.

The *real* teacher will have sympathy, not *for*, but *with* youth. He will not have forgotten those years in his own experience and he will not recall them in unfavorable comparison with today, but he will live them over again side by side with the boy or girl, giving them the advantage of mature discretion. It is not easy, but it is necessary and that is enough. And to the one who does it, nothing is more rewarding.

In my memory, one church-school teacher, and only one, stands out. Not another name comes to me in all the list who excited loyalty and challenged ambition and honor. I recall nothing she taught us. It was not what she said, it was of course, what she was. We were at her home often. She was interested in all our affairs—our home, our school, our games, our girl friends, our clothes, our ambitions, our accomplishments. In short, she was interested in life as it applied to us. We did not feel that she did it as a duty. She loved it—she got as keen joy out of it as we did, I am sure. And her influence was beyond measure.

We would have fought for her any day and given our lives for the things in which she believed. How very much we would have missed in life without her and how much richer we would be had all our teachers been the same.

The crowning qualification of the teacher rests in motive. Motive colors all other abilities. Nothing can be more de-

(Continued on page 526)



The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 44 AUGUST 5	SECOND WEEK LESSON 45 AUGUST 12	THIRD WEEK LESSON 46 AUGUST 19	FOURTH WEEK LESSON 47 AUGUST 26	Departmental Groups	
							Plan 1	Plan 2
19	XIV	The History of New Testament Times  Part IV  D. Young People's Quarterly Year II—Part IV	THEME: The Apostolic Church a Brotherhood TITLE: Organizing for Service. MATERIAL: Luke 6: 13; Acts 1: 21-26; 6: 1-7; 13: 1; 20: 17, 28; Rom. 1: 1; 12: 7; etc. D. MATERIAL: Acts 1: 21-26; 6: 1-6; 13: 1; 14: 23.	THEME: The Apostolic Church a Brotherhood The World Vision. Matt. 10: 40-42; 28: 19, 20; Acts 1: 8; Luke 10: 1-9; Rom. 1: 14-16; 14: 11. D. Matt. 28: 18-20; Acts 1: 8; Rom. 15: 16; Rev. 11: 15.	THEME: The Apostolic Church a Brotherhood New Ideals of Personal Morality. Rom. 12: 1-21; 13: 8-10; 1 Cor. 5: 9-13; 9: 24-27; 6: 12-20; 2 Cor. 1: 17-22; 7: 14; Phil. 4: 8; Matt., chaps. 5-7. D. 1 Cor., chap. 5; Matt. 5: 27-32; 1 Cor., chap. 6.	THEME: The Apostolic Church a Brotherhood The New Ideal of the Family. Matt. 19: 3-9; Mark 10: 13-16; 1 Cor. 6: 15-20; 7: 1-16; 1 Tim. 3: 11; Titus 2: 4, 5. D. Matt. 5: 27-32; 19: 3-9; 2 Cor. 6: 14 to 7: 1.		
		The Bible and Social Living  Part IV  D. Young People's Quarterly Year III—Part IV	THEME: Bible Spokesmen for the Kingdom of God TITLE: Hosea, Preacher of Divine Love. MATERIAL: Hos., chap. 3; 6: 1-6; 7: 8-16; 10: 12 to 11: 11; 14. D. TITLE: Isaiah, Prophet of the Holy One of Israel. MATERIAL: Isa., chap. 6; chaps. 1, 2; 4: 2-6; 5: 1-7; 7: 1-9; 9: 1-7; 11: 1-10.	THEME: Bible Spokesmen for the Kingdom of God Isaiah, a Constructive Statesman. Isa., chaps. 1, 2, 6; 4: 2-6; 5: 1-7; 7: 1-9; 9: 1-7; 11: 1-10. D. Jeremiah, Preacher of Individual Responsibility. Jer., chaps. 7, 29, 31; 23: 1-4, 13-40; chaps. 34 and 35.	THEME: Bible Spokesmen for the Kingdom of God Jeremiah, Preacher of Individual Responsibility. Jer., chaps. 5, 7, 29, 31; 23: 1-4, 13-40; 34 and 35. D. Ezekiel, Prophet of a Reconstructed State and Church. The book of Ezekiel.	THEME: Bible Spokesmen for the Kingdom of God Ezekiel, the Dreamer of a New Day. Ezek., chaps 1 to 3; 18; 22; 26 to 28; 33 to 48, especially chaps. 34, 37, and 47. D. Nehemiah, Reconstructor of State and Church. Neh., chaps. 1-6, 8-10, 13.		
ADULT		Special courses for parents and elective courses on special topics.						Adult

II. International Departmental Graded Courses

This Chart covers the lessons for August in the Departmental Graded Course published and used by a group of denominations, INCLUDING THE Presbyterian and Reformed Churches in the United States and Canada

COURSE	FIRST WEEK LESSON 6 AUGUST 5	SECOND WEEK LESSON 7 AUGUST 12	THIRD WEEK LESSON 8 AUGUST 19	FOURTH WEEK LESSON 9 AUGUST 26
BEGINNERS Ages 4 and 5	THEME: Love Shown by Kindness Stories 2 to 5 Retold.	THEME: Love Shown by Kindness Jesus Making a Sick Boy Well. MATERIAL: Matt. 17: 14-18.	THEME: Love Shown by Kindness Peter and John and the Lame Man. Acts 3: 1-11, 16.	THEME: Love Shown by Kindness The Story of the Good Samaritan. Luke 10: 30-35.
PRIMARY Ages 6-7-8	THEME: Trusting and Serving God Elisha Teaching His Servant to Trust. MATERIAL: 2 Kings 6: 8-17.	THEME: Trusting and Serving God Review. Review the stories of Lessons 1 to 6.	THEME: Choosing the Right Returning Good for Evil. 2 Kings 6: 18-23.	THEME: Choosing the Right A Servant Yielding to Temptation. 2 Kings 5: 15-27.
JUNIOR Ages 9-10-11	THEME: The Exile and Afterwards Nehemiah Visits Jerusalem. MATERIAL: Neh. 1: 1 to 2: 16.	THEME: The Exile and Afterwards Nehemiah Builds the Wall. Neh. 2: 17 to 4: 23; 6: 15, 16.	THEME: The Exile and Afterwards Ezra Teaches the Law. Neh., chap. 8; Psa. 119: 97-104; 19: 7-14.	THEME: The Exile and Afterwards Review. Selected chapters of Daniel, Ezra, and Nehemiah. Psalms 95, 100, 119, 119.
INTERMEDIATE Ages 12-13-14	THEME: Old Testament Heroes Jeremiah, the Man Who Suffered to Save His City.	THEME: Old Testament Heroes Daniel, the Prince Who Dared to Stand Up for His Convictions.	THEME: Old Testament Heroes Haggai, the Man Who Roused His People to Build.	THEME: Old Testament Heroes Ezra, the Scribe.
SENIOR Ages 15-16-17	THEME: The Word of God in Life The Word of God the Bulwark of Faith.	THEME: The Word of God in Life How Jesus Used the Old Testament.	THEME: The Word of God in Life How the Early Christians Used the Old Testament.	THEME: The Word of God in Life Letters of Encouragement and Counsel.

III. The International Uniform Lessons

Age	DEPARTMENT AND TITLE	TITLE OF COURSE	FIRST WEEK LESSON 6 AUGUST 5  Mary Magdalene	SECOND WEEK LESSON 7 AUGUST 12  Martha and Mary	THIRD WEEK LESSON 8 AUGUST 19  Stephen, the Martyr	FOURTH WEEK LESSON 9 AUGUST 26  Barnabas, the Great-Hearted
6 7 8	PRIMARY	Great Men	TOPIC: How Mary Magdalene Showed Her Love for Jesus. MATERIAL: Luke 8: 1-3; John 20: 11-18.	Two Loyal Friends of Jesus. Luke 10: 38-42; John 11: 20-28; Mark 14: 3-9.	How Stephen Showed His Love for Jesus. Acts 6: 8-15; 7: 54-60.	Barnabas and Paul Tell About Jesus. Acts 14: 8-18.
9 10 11	JUNIOR	Women of	TOPIC: How Mary Magdalene Showed Her Gratitude to Jesus. MATERIAL: Luke 8: 1-3; John 19: 25; 20: 11-18.	Martha and Mary. Luke 10: 38-42; John 11: 1 to 12: 8; Mark 14: 3-9.	Stephen Speaks Boldly for Jesus. Acts 6: 8-15; 7: 54-66.	How Barnabas Helped the Church. Acts 4: 36, 37; 11: 19-30.
12 to 17	INTERMEDIATE AND SENIOR	the Bible II.	TOPIC: A Woman's Grateful Service. MATERIAL: Luke 8: 1-3; Matt. 27: 55, 56; John 19: 25; 20: 1-18.	True Friendship Shown by Martha and Mary. Luke 10: 38-42; John 11: 1 to 12: 8; Mark 14: 3-9.	The First Christian Martyr. Acts 6: 1 to 8: 3; 22: 20.	How Barnabas Showed His Generous Spirit. Acts 4: 36, 37; 9: 26-30; 11: 19-30; 12: 25; 13: 1 to 15: 12, 35-41; Gal. 2: 13.
	YOUNG PEOPLE AND ADULTS	The New Testament	TOPIC: Mary Magdalene Saved and Serving. MATERIAL: Luke 8: 1-3; Matt. 27: 55, 56; John 19: 25; 20: 1-18.	Home Problems Illustrated by Martha and Mary. Luke 10: 38-42; John 11: 1 to 12: 8; Mark 14: 3-9.	The Spirit of Stephen in the Modern Church. Acts 6: 1 to 8: 3; 22: 20.	Christian Characteristics Illustrated by Barnabas. Acts 4: 36, 37; 9: 26-30; 11: 19-30; 12: 25; 13: 1 to 15: 12, 35-41; Gal. 2: 13.





*Rachel's Tomb, Road to Bethlehem*

THE film described in this article will be found interesting and helpful if shown at a meeting devoted to mission study. It may be secured from the National Non-Theatrical Motion Pictures, 130 West Forty-sixth Street, New York City.

*The Editors*

“EVERY country . . . it is the part of wisdom to know and love as many as you can, seeing each in the fairest possible light, and receiving from each the best that it has to give.”

Not to have at least an acquaintanceship with the people of other lands is almost as unfortunate for the individual as to have for steady companionship only his own reflection in the mirror. To become familiar

with the customs and habits of other nations and localities, not so that we may jest and scoff at them, but so that we may be helped toward an understanding of the races with the possibility of a fusion into one brotherhood! But how to know them? Actual travel is without question the best way, but to only a few of us does this opportunity offer itself. We can learn much through reading and photographs, but the best substitute for traveling is the motion picture camera, especially when we may have such an experienced guide as Burton Holmes.

#### Interesting Plans for a Program

Think of going around the world in one evening! What an interesting adventure for a church congregation if one of its

# Around the World with Burton Holmes

By Elisabeth Edland

*Pictures used by courtesy of National Non-Theatrical Motion Pictures*

missionary societies would actually invite them to visit most of the interesting places there are to be found in a trip around the globe. This is possible through a compilation of the Burton Holmes travel pictures made by National Non-Theatrical Pictures, Inc. An unusual evening's entertainment can be provided through this film, either presented just as it is, or accompanied by a carefully prepared program. Folk songs of the nations sung by singers carefully costumed can be given as prologue, interlude, and epilogue. A brief address by a returned missionary can be given after the showing of scenes from the land in which lies his field. The entire evening might be devoted to missions, beginning with a supper. This might be Chinese, for example, and served by girls and boys in costume. Chopsticks would add to the good time. Supper can be followed with an exhibit of the missionary work done by the pupils of the church school. If the film is shown in larger cities, consuls of the nations included in the picture may be invited as guests of honor. Flags of the nations will make appropriate decoration. The ideas for a program accompanying a film of this nature are many.

#### We Start

In this film we leave New York city in one of the large trans-Atlantic ships, and as the New York sky line fades away, our feelings are rather strangely mixed of joy and sorrow, joy in anticipation of what is before us, and sorrow because, well, just because we are leaving home. Night after night we watch the glorious sunset, a ball of golden fire sinking into the deep blue. God seems very real as we watch a sunset on the water.

#### In England

Almost too soon do we find ourselves in London, and as we visit Westminster Abbey, House of Parliament, Saint Paul's Cathedral, and other places of interest to tourists, we wonder why we hesitated so in leaving the ship. We jump to Paris, and



*A School in the Philippines*



"Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever," he concludes, again bowing quaintly.

Our mother weeps, and laughs, and weeps again. Peasant or patrician or queen of heaven, alike they keep all these things and ponder them in their hearts.

Nothing affords so much pleasure to any age as playing out, or living into a situation. Only then do we make it our own. This appeal to the dramatic instinct of young people has been recognized by progressive churches, who now have their own dramatic organizations, studying principles underlying the best drama, and producing plays worthy of the cause.

There are many types of action in the wonderful Bible stories, heroic, processional, pastoral, dramatic, and as foundations for plays they are unsurpassed, possessing as they do all the essentials of the dramatic arts—beautiful in language, rich in setting, strong in character portrayal, colorful in costuming and interesting in plot.

Here is an opportunity for the home and church to get together in preparing historical backgrounds, Oriental costumes and appropriate language and dialogue—with expressive musical intonations. Why leave anything so interesting, vital, intelligent and uplifting as this to the moving picture industry? Make its place in the true life of the community and by intelligent comparison a standard of criticism will be established acting as a protection against the sentimentality and slapstick comedy of many motion pictures.

The artistic always appeals and is a real force in spiritual culture.

The grandmother of our household was a born storyteller, and knowing her Bible, not only told all the wonderful

stories to us but read them as well. When we reached the reading stage she would help us find familiar words in her Bible with its large type, and often would leave it open to some favorite picture and story for the early riser to pore over and puzzle out by himself. We reveled in the length of the words we could read.

The children of the Bible were very real to us, and other characters also. We would sit in our little rocking chairs, and grandmother in her big one would sing to the rhythm of the rocking. Grandmother had a sweet singing voice and remarkable rep-

ertoire. How could one ever forget, *There is a happy land, far, far away, "Give," said the little stream. When he cometh to make up his jewels.*

Our activities were rather limited, living as we did in a large city, but if that back yard could tell tales of the past, it would recount how two little girls who were obliged to stay out-of-doors Saturday

games, and stories with their children!

One of my earliest memories is of the big illustrated Bible. We were allowed to look at it as a great treat. It was placed on the floor, being too heavy to hold, and after the ceremony of cheerfully washing hands for a definite purpose, we feasted our eyes with wonder and profound admiration on the engravings: the thunderous landscapes, the stirring battle scenes and the dramatic episode of Daniel in the lions' den. Dear little Moses in the bulrushes, Suffer the little children to come unto me, and A little child shall lead them, were great favorites. Possibly many of the pictures would not now be considered good art, but they told the story so impressively that after many years every detail can be distinctly recalled.

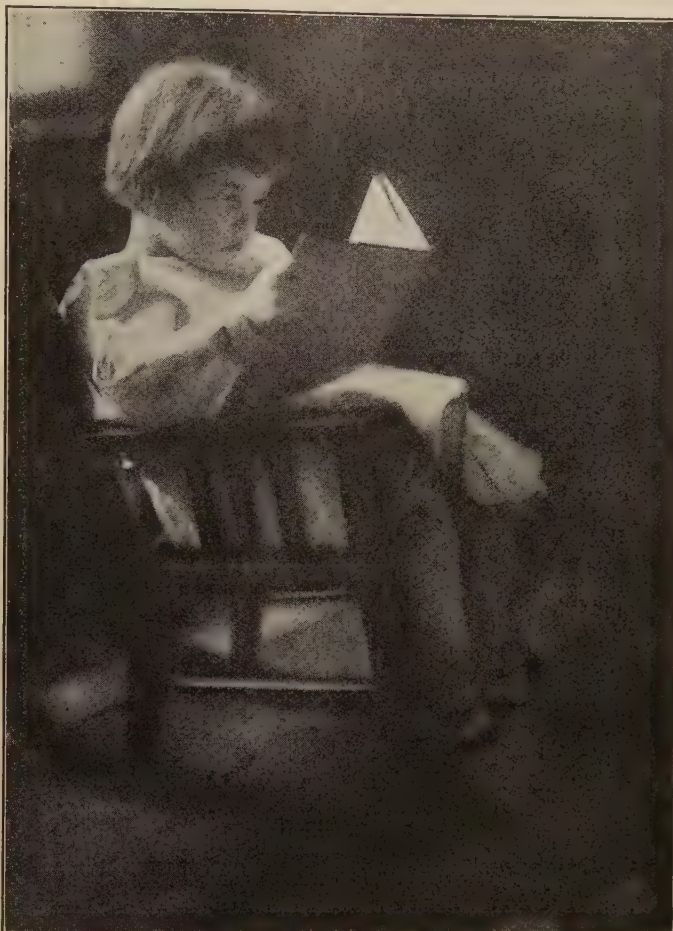
The Pilgrimage Play, a portrayal of the life of the Christ, is given yearly in Los Angeles, with a marvelous out-door setting of rocks and hills, costumes brought from the Holy Land and fine character portrayals. The full moon shining down on the Entry into Jerusalem. Christ blessing little children and other episodes were familiar and real as my imagination had painted them, making the whole setting a realization of the pictured Bible of childhood days.

There has been too little of the Bible in the home life. Children are entitled to all it holds for them in imagination, in beauty, in feeling, and in the things of the spirit.

Thoughtfully presented it takes hold of them, passes into their lives, affecting their judgments, ideals and behavior. To a great extent children are dependent upon the home teaching for inspiration; upon the insight of the true parent depends his chance to develop spiritually.

If the emotions which play the principal parts in religious life are admiration, awe, reverence and love, who but the ones who love you best should inspire these? It is from the soul of the mother and father to the soul of the child that an awakening of the faculty of feeling, the mood of prayer and reverence for what is divine in all the world, can flow.

"Whatever other influences may come to bear upon the child, however much instruction he may receive from the church and the Sunday school, no one of these nor all of them together can take the place of the home."



Copyright, 1912, by Thomas Y. Crowell Co., N. Y.

The rows of letters on the page  
Can talk, for grown-ups tell me so;  
But pictures tell me, at my age,  
All the things I need to know.

But when there are no pictures there —  
And many books are made that way —  
I open pages anywhere  
And guess at what the letters say.

Picture and verses from *Childhood*, by Burges Johnson.  
Used by permission of Thomas Y. Crowell Co., N. Y.

mornings, used to take the hymn book to the back steps and sing lustily five hymns on each step, going up and down until the book was sung through. Our songs were not all of this type. We knew and appreciated *The spacious firmament on high*, and loved *The blue ethereal sky*, *Coral strands*, *December's as pleasant as May*, *Give to little children*, *Visions bright of thee*, *Guard the sailors tossing on the deep blue sea*.

What an obvious opportunity is missed by parents who have not the joy of telling stories, singing songs and playing music,





Absorbed in the Story

Copyright by Underwood &amp; Underwood

## The Ideal Story-Teller

By Albert D. Belden

STORY-TELLING is one of the oldest arts in the world. It was almost the only means which primitive man possessed of conveying history and information from one generation to another. Rude carving and drawing helped of course in the process of passing on the stored experience of men, before writing and reading were developed, but even these had to be explained and commented upon; so "telling the story" was still the main feature. And the pride of the art kept it in strong survival long after written records began. Every country has its race of bards or minstrels or raconteurs. Prodigious powers of memory have been developed in the process, notably in the East, where the task of committing to memory the sacred books of China and of India was for long generations the chief feature of education. Doubtless the ancient character of the practice of story-telling accounts in part for our great love of the story. It has become "second nature," a "racial habit" to tell and to enjoy the story.

### The Importance of the Story Method

Our chief business in life, after all, is to live, and nothing grips our interest so much and concentrates our attention so forcefully as does "real life." It is the "vital" character of the story-method that endears it to the human heart. It is "information," "truth" conveyed through the medium of a living personality whose voice

vibrates with feeling, through whose whole being the facts are clothed with life. This of course is why drama appeals to us so strongly. We like to put "truth" back, as nearly as possible, into its "real life" setting in order to see it in real perspective and to appraise its varied values by a standard of reality.

Now this fact is of quite peculiar value for the Christian teacher, because his peculiar message is a story from real life. The Christian Gospel in its most simple and fundamental aspect is a story of plain though thrilling fact and they are its best advocates who can master best the art of story-telling. And to pass that great story of the Life and Death and Resurrection and Meaning of our Lord through the channel of one's own personality is to receive incalculable good in benediction upon one's own soul.

Story-telling then is fundamentally important because of its very popularity. Its virtues are just those that make the teacher's task easy. Let him master this art and he has a sure path to the soul of his pupil. It is the "open sesame" to all minds. How perfectly our Lord understood this. The story-method is consecrated by his use of it. "Without a parable spake he not unto them."

The elements in a story that arrest the child-soul especially are three. The first is ACTION.

Remember the child is essentially an

active being. He and she love movement. The very young child is much more interested in what teacher *does* than in what she *says*. Just as "gesture-language" played a large part in the story-telling and speech of primitive man, so it does in that of the young child. Plenty of action in the story and appropriate and free action in the teller will enhance greatly the value of a story for the primary child.

Later the center of attraction tends to move from the "actions" to the "actors," and eventually in the educated adult, to the ideas conveyed by the story.

This fact of the attractiveness for the child of action in a story helps to explain the reason why it is often fatal to point the moral of the story. "I like the vicar," said a little girl once, "but I don't like his morals!" She was referring to his ill-starred attempts to elaborate for children interested in action, the abstract ideas conveyed in his stories. The child-mind knows best at what point its own interest reaches its limit and we should take our cue from his self-knowledge. If we *thrust* the ideas upon the child-mind, we tend to divorce them from the action which is their natural vehicle, with the result that the child often loses its interest in both the vehicle and the ideas. Whereas if you leave the vehicle untouched, the child-mind will itself explore it for its contents and obtain the "moral" in a much more powerful way.

The other elements that arrest in story-telling are familiarity and repetition. Just as "real life" appeals to the child's interest, the life *most* real to the child appeals most. Stories that are composed of those experiences and of that material with which the child is most familiar, will have for him the greatest attraction. Repetition again is a popular feature because it flatters one's memory and revives impressions previously enjoyed. Very young children are especially susceptible to this charm of repetition because it induces in their own minds the pleasant and, for them, novel use of memory.

### Three Stages of a Story's Progress

The remembrance of these essential features is one of the first requirements of the ideal story-teller; there are, however, others of a highly important character. They may be tabulated conveniently under the stages of a story's progress.

1. Discovery and appreciation of the story.
2. Projection of the story.
3. Reception of the story.

### Discovery and Appreciation

1. First find your story and taste it yourself. Every teacher should have his or her commonplace book for stories in which short ones may be fully written out—writing helps memory and appreciation—longer ones may be noted briefly, or simple reference may be made to the existence and whereabouts of the story. Some of the



most effective stories I have used have been culled from little scenes and sections out of books written for children and in some cases for adults. The true teacher will be constantly alert in all his reading for adaptable material. Often where the creative faculty is lacking or the time for its development, a facility for adaptation may exist which is invaluable. It would be very valuable if every department in a school had its own collection of original stories and bibliography of standard stories, such as those by Maud Lindsay, Fanny E. Coe, or Elizabeth Harrison. A Teachers' Story Library would be a boon in most schools.

Once the story has been selected it should be thoroughly studied and assimilated by the teller. Let him feel its points and live himself step by step through the development of the story. You cannot hope to make others *feel* unless you yourself *feel* too. Take time to *realize* your story in a quiet, strong way. Practice visualization of the events in the story. See it all clearly before your own mind's eye. *See* what you *say*. Enter enthusiastically into the moral or artistic *purpose* of the story so that you may support its main point telepathically in the telling of the story. This helps greatly in preserving perspective in narration. Back of all your story efforts remember that there is always your own spiritual condition speaking subtly through your effort. Atmosphere is everything in story-telling as in other methods of teaching.

### Projection of the Story

2. The "projection" of the story should be with force, quietness, simplicity, and directness. It should be with force—dramatic force. Firm will-power behind the narration will have an immediate magnetic effect on the children's attention and a free launching of oneself into the characterization in the story will captivate it completely. Live your varied parts, yet since you are not "acting" the story, do this *suggestively* rather than too *completely*, otherwise you may distract the children from the story to yourself. Here arises the value of quiet composure in delivery. Put the children at their ease and give their hearing power something to do. This helps to call forth their own effort at concentration. Remember that "tone" of voice has a great deal to do in creating atmosphere. Keep a soft, round tone with a margin of silence about it. Avoid a harsh, hard tone that hits the listener without returning to you. It is difficult to describe here exactly what one means, but every experienced speaker knows by his own sensations what this "margin of silence" round the voice is.

Simplicity is another essential. Let there be no affectation but a simple enthusiastic rendering of the story as naturally as may be. By "directness" is meant the avoidance of hesitation in speech. Let the movement of the story flow freely and travel as swiftly as its character al-

lows. Don't drive a chariot at a snail's pace or make a tortoise travel like a hare. Avoid all unnatural pauses, and for this purpose be either word-perfect or so saturated with the story that you are verbally fluent.

3. The story is now reaching the children, what of its reception? Here the story-teller may do much to ensure success. Have the audience well arranged. They should be as close to you as possible. "Contiguity" is an important factor in teaching and speaking. It is far less easy to interest a scattered audience than it is a collected one. Doubtless "warmth" helps mental power. To be physically close is often to be mentally close too. Have the children, then, close to you and in range of your eye. The "eye" is a superb vehicle of meaning. For this reason the half circle arrangement is the best with the "story-teller" at the center of the diameter.

Other minor matters have their importance such as ventilation, length of story, quietness of environment. These then, are the conditions for ideal story-telling, but all the theory in the world is as nothing compared to practice. Our teachers should practice "telling stories" for mutual criticism. They should lift it to the position of a fine art—as much so as the rendering of a solo or the painting of a picture. The inspiration for such an effort should be forthcoming surely from the two facts already mentioned, namely, our Lord's benediction upon this method. "Blessed is the story-teller," we might say, "he is following the method of Jesus." And then, the Christian Gospel is bound up with a simple yet astounding story of fact—the story of the Incarnation of Almighty God in the man Christ Jesus. Let your mind dwell on these two facts and the desire must awaken to become ideal tellers of ideal stories.

## For the Story Hour

IT is sometimes difficult for the busy teacher to know where to find books that will be most helpful in planning the various activities of her department.

Story-telling is one of the most important parts of the program, both in the Sunday and week-day sessions. To be a good story-teller requires study and practice. It is well for the teacher to avail herself of every opportunity to perfect herself in the art of story-telling. If it is not possible to attend a story-telling class the teacher will find help in reading good books on the subject. Below are listed books for reading and also those containing stories to read or tell. It is not possible to make the list at all complete; it is only a suggestion for busy teachers.

### Books to Read

The Kingdom of the Child, Alice Minnie Herts Heniger. E. P. Dutton Company, New York.  
Stories and Story-Telling, Angela M. Keys. D. Appleton and Company, New York.  
Educating by Story-Telling, Katherine Dunlap Cather. World Book Company, Yonkers, New York.  
Stories and Story-Telling, Edward Porter St. John. The Methodist Book Concern, New York and Cincinnati.  
Primary Method in the Church School, Chapters III to VII inclusive, Alberta Munkres. The Abingdon Press, New York.  
Story-Telling for Teachers of Beginners and Primary Children, Katherine Dunlap Cather. Third Year Specialization Series. Teacher Training Publishing Association.

### Where to Find Stories

Boyhood Stories of Famous Men; Pan and His Pipes and Other Stories; The Singing Clock, Katherine Dunlap Cather.  
Fifty-Two Talks to Boys and Girls, Howard J. Chidley. George H. Doran Company.  
For the Children's Hour—Five Minute Sermons; The Soul of a Child, Stuart Nye Hutchison. Fleming H. Revell Company.  
Stories of Bible Victories—From the Old Testament, Emma G. Robinson. The Ep-

worth League of the Methodist Episcopal Church, Chicago, Illinois.

The Fire-Fly's Lovers and Other Fairy Tales of Old Japan, William Elliot Griffiths. T. Y. Crowell and Company.

Stories Children Need, Carolyn Sherwin Bailey. Milton Bradley Company. Contains eight types of stories: Stories for Verbal Expression, Apperceptive Stories, Sense Stories, Suspension Stories, Stories of Strongly Marked Climax, Stories that Develop the Child's Emotions, Stories that Train the Imagination, Dramatic Stories.

The Bible in Graded Story, Clara Belle Baker and Edna Dean Baker. Vol. I—The Good Shepherd; Vol. II—The Good Neighbor; Vol. III—The Golden Scepter. The Abingdon Press, New York.

Stories for Every Holiday, Carolyn Sherwin Bailey. The Abingdon Press, New York.

The Beginners Book in Religion, Edna Dean Baker. The Abingdon Press, New York.

A First Primary Book in Religion; A Second Primary Book in Religion, Elizabeth Colson. The Abingdon Press, New York.  
The First Year Mayflower Program Book; The Second Year Mayflower Program Book, Jeanette E. Perkins and Frances W. Danielson. The Pilgrim Press, Boston and Chicago.

Good Stories for Great Holidays, Frances Jenkins Olcott. Houghton Mifflin Company, Boston.

In the Child's World, Emilie Poulsson. Lothrop, Lee & Shepard Company, Boston.

Wonder Book of Old Romance, F. J. H. Darton. F. A. Stokes Company, New York.

American Hero Stories, Eva March Tappan. Houghton Mifflin Company, Boston.  
Why the Chimes Rang, Raymond Alden. Bobbs Merrill Company, Indianapolis, Ind.

For the Children's Hour, Carolyn Sherwin Bailey and Clara M. Lewis. Milton Bradley Co., New York.

Stories for Special Days, Margaret W. Eggleston. George H. Doran Company, New York.

Any of these books may be ordered through your denominational house.



# The Junior Department Conference

By Harriet Edna Beard

**G**REAT Junior Departments, like great corporations and large banking institutions, do not come into existence by chance. They evolve gradually, as the result of wise leadership and a fine spirit of cooperation on the part of officers and teachers. The superintendent who attempts to build a strong organization on her own initiative, her own wisdom, her own efforts, soon finds herself weighed down with responsibilities and the department decreasing in efficiency month by month.

It was in the early days of Junior Departments that the first such department of a certain large city came into existence. No sooner had the organization been perfected than the teachers themselves, enthusiastic over the possibilities of the department, realized the need of an *esprit de corps* which could come only through frequent meetings of the officers and teachers. A monthly workers' conference was decided upon. To the business period was added a social feature. This provided an opportunity for the teachers to become better acquainted with one another and added interest to their new undertaking. Those who have watched the evolution of this department and the results in the lives of boys and girls, can but believe that its success has been due largely to the wise planning made possible by the monthly meeting.

## Two Types of Conferences

Two types of Junior Department conferences have proved successful. First, the conference held in connection with the general Workers' Conference. This is usually introduced with a supper followed by the general conference, and thereafter by the departmental conferences. Some churches are finding late Sunday afternoon and early evening the most feasible time, the departmental conferences occurring in the afternoon. The second type is the conference held entirely separate, occupying an entire afternoon or evening. In smaller communities the latter type is quite successful, but in larger communities, where many teachers are employed, the former type is preferable. Some departments are finding one of each type necessary.

## A Workable Program

The program is all important. Many Junior Department conferences have fallen into disrepute for the lack of a program, the hour being spent in mere gossip. A worth-while program, one that makes for the building of a strong organization, educational and worshipful programs, and instruction made to function in right behavior, should include at least five periods: First, Devotional service.

Second, a review of the failures and achievements of the past month,

- a. The department as a whole,
- b. Work of the classes.

Third, a discussion of some topic which will better prepare the teachers for their task, as well as assist the superintendent in her work of supervision.

Fourth, a project growing out of the "theme" presented.

Fifth, an open discussion.

The *first period* should be short, bringing a helpful thought for the heart-life of each teacher and officer.

The *second period* should include a report from each of the teachers. Reports are helpful for both their objective and subjective values. They not only throw light upon conditions for the benefit of the listeners, but stimulate the maker to better things. Many teachers do not know the condition of their own classes until the report requires them to study the situation. The following form is suggested:

Name of class.....	
Pupils enrolled.....	Last month.....
Average attendance....	Last month.....
Prospective students.....	
Number absentees....	How followed up....
Reasons for absence.....	
Number of pupils completing notebook work .....	
Number of pupils following Daily Bible Readings .....	
Plans used for securing home study, etc. ....	
Helpful meetings attended.....	
Helpful books read.....	
Best thing done by the class.....	
Best thing done for the class.....	
The most difficult problem.....	

During the *third period* there should be the presentation of the "theme." The one chosen to present this should be appointed at least a month in advance. Except in rare instances these "themes" should be decided upon at the beginning of the year by a small committee appointed by the superintendent. A host of "themes" will present themselves. At some time the following should be considered. Those mentioned first should be discussed early in the year.

1. A Study of the Psychology of the Junior Boy and Girl.
2. Preview of the Year's Course of Study.
  - a. Aim of each year.
  - b. Aim of each group of lessons.
  - c. How graded lessons fulfill the aim.
  - d. Correlated material and how to teach it.
3. Standard for the Department. (First half)

4. Standard for the Department. (Second half)

5. Lesson Preparation.
6. Lesson Presentation.
7. Prayer Life of Boys and Girls.
8. Special Days and Character Building.
9. Mission Stations and Missionaries of Our Church.
10. Geography of Bible Lands.
11. Use of Pictures in Class and Department.
12. Play in Life of Boys and Girls.

The *fourth period* should grow logically out of the "theme" presented in the third. Occasions may arise when it will be impossible to correlate the project with the theme, because of the necessity of working out some seasonal plan, but this should not occur often. In order to make this period really valuable, notebooks of uniform type and size should be provided each teacher. They should be loose-leaved and large enough to accommodate the work of the entire year. The following is suggested as a basis from which to plan the projects of the year.

When the "Preview of the Year's Course" is presented the following should be outlined in each teacher's notebook:

1. Plans for teaching "correlated material."
2. Credits to be allowed for work accomplished.
3. Themes for the Worship Services for the year stated in broad outline, the details to be worked out month by month and presented to the teachers at the conference.

When the "Standard" forms the theme the teachers' notes should be arranged under the following headings:

## Conduct — Aim — Means

The points of the standard may be clipped from the leaflet, and each statement pasted in the notebook in sequence, thus showing the aim necessary to realize the conduct and the means to be used in order to realize the aim. This will enable each teacher more thoroughly to comprehend her goal for the lives of her girls or boys. At this same period definite plans should be made for securing needed equipment in order to realize the aim.

When "Prayer Life of Boys and Girls" is the theme a booklet of prayers, such as a teacher may give to each pupil, may be made. The superintendent should select these and if possible have enough type-written copies for each teacher. Prayers which have been thought out by individual pupils, or composite prayers of classes should be presented at this time, and one or two selected to be used by the department. This presupposes some previous

(Continued on page 527)



# The Book Shelf

World Friendship through the Church School, by John Leslie Lobingier. University of Chicago Press, \$1.25, net.

This latest one of the series of handbooks on religious education issued by the University of Chicago Press sets forth the teaching task of the church in its relation to world problems and world relationships. "The ideal of world-friendship has to do with knowledge, and with mental attitudes, and with activities and habits of life. It is therefore a matter of education, and as such it is a problem for the school of the church."

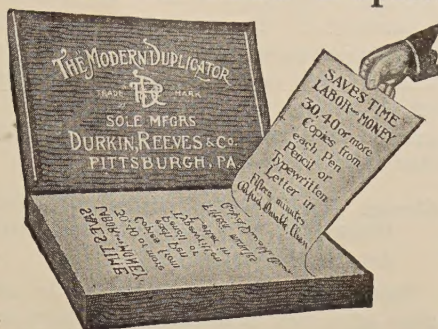
Starting with this thesis, the author proceeds to outline a program for training in world-friendship, utilizing the knowledges, the methods and the agencies available for use with each age-group within the local church. It is not a new course of study that is needed, nor a new organization, but an emphasis, an interpretation and an opportunity for expression. Incidentally, the form in which the material is presented lends itself admirably to the purposes of discussion and study in a series of teachers' conferences, or in a training class. A carefully chosen list of books for further reading is appended to each of the ten chapters.

The Revolt of Youth, by Stanley High. The Abingdon Press, New York, \$1.75, net.

Occasional references have been made in recent magazines to the Youth Movement in Germany, and to other romantic tendencies in Europe and elsewhere. In this volume the author calls attention to the fact—to his mind a ground of much hope—that there is a world-wide revolt of youth against restraints and perversions and destructive influences characteristic of our present militaristic and exploiting civilization. This revolt had its origin in the sufferings of the war, to which youth was relentlessly sacrificed, to no purpose. "There is an awakening to the fact that, their war job ended, they have been left, so far as the decisive issues are concerned, in the unsatisfactory possession of a sheaf of unfulfilled promises, to witness a constantly diminishing emphasis upon the things for which they fought."

It is this awakening of youth, as seen in England, in the German Youth Movement, among German students, in Czecho-Slovakia amid the ruins of the Austro-Hungarian Empire, in Poland and in Russia, that the author traces through these pages. To this are appended a chapter by Dr. Samuel Guy Inman on *The Rising Student Tide in Latin America*, a significant chapter on *Young China Fights for New China*, and a chapter by Dr. Berry, *Democracy and the Youth of Japan*. The inevitable conclusion is that a League of Youth is coming, "or-

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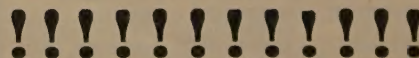
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By MARION O. HAWTHORNE

This volume is based in a measure upon "Knights of Service," by Emerson O. Bradshaw, as is seen from the fact that the stories used in the programs are found in that book, and it is adapted, likewise, to children of the nine to eleven age. It deals with the religious education of Juniors and the programs, methods and lessons in such instruction. The book makes provision in its program of lessons for a period of five weeks in connection with the Daily Vacation Church School, which the author insists, "should be an integral part of the larger program of religious instruction carried on by the Church."

Price, net, 75 cents; by mail, 85 cents.

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ganized among the youth of the present generation—those who shared in the war and are called upon to meet the situations created by it." The spirit for such a league already exists—what is needed is a voice, a leader, who can "call together the youth of all nations in a world conference of greater significance than any of the many that have followed the war."

**Church Work with Juniors**, by Meme Brockway. The Judson Press, Philadelphia, Pa. \$1.00.

This compact little volume is the outcome of a rich experience with boys and girls under a wide variety of conditions. The author pleads for a Junior *Department* in which it may be possible to provide for the needs peculiar to these ages. She discusses matters of organization, equipment, programs, memory work, story-telling, dramatization and other forms of expression and motivation. The chapter on programs contains suggestions for a series of Junior Society meetings (devotional), missionary programs, week-day sessions, a junior worship program (Sunday morning), and the junior council program. Thus it is recognized that the church must keep in view this larger conception of its teaching responsibility. The chapter on memory work presents in outline a list of hymns and Bible passages to be committed to memory each year in the Junior Department, and gives hints regarding memorization. In addition there are copious suggestions for drills upon the books of the Bible, Bible characters and Bible history. Similarly, there are many practical hints on story telling and dramatization.

**Fun Making at Home**, by Weaver Pangburn.

The Playground and Recreation Association of America has studied the problem of the home from the angle of recreation and play. It has not only studied; its workers have demonstrated the merit of carefully planned home play weeks and have conducted play institutes, teaching leaders in many communities how to strengthen home life through the kind of recreation that keeps the family together in pleasurable pursuits at home. All of this work has been brought together in *Home Play*, a handbook obtainable from the Playground and Recreation Association of America at 315 Fourth Avenue, New York city, at forty cents a copy.

**Japan in Transition**, by Loretta L. Shaw, B.A. George H. Doran Company, New York. \$1.25, net.

A readable, popular account of present-day conditions in Japan. The author is convinced that democratic ideas are steadily gaining in influence and that Christianity has an important service to render in guiding and steadying the newer currents of life. The book is adapted to the needs of young people but will be interesting to older readers as well.

## A School of the Christian Life

(Continued from page 496)

worship of the smaller group. It is customary therefore to close, and sometimes to begin, the class session with prayer or some other devotional moment. As far as may be, this exercise is in the hands of the pupils.

The exhibit at the close of the year has space for each class. There is sometimes a wholesome feeling of competition among the classes in making effective displays of the year's work. The class books, to which all the members of a class contribute, are frequently the object of even too much attention, and fearful and wonderful products of artistic ambition occasionally appear.

In the high school the classes take turns in planning and conducting the worship, which gives added zest to the class sessions at which the topic is selected and prepared.

Classes sometimes give fairs, sales or entertainments to increase their income. Sometimes a class that has some pet project in hand will try to get the cooperation of other classes so as to swell the total service given. This means convincing the other class, getting up one's case in the defense of a worthy cause—and for those who are to be persuaded it means practice in "sizing up" the speaker's rhetoric.

Thus by actually cooperating, pupils with pupils and classes with classes, the spirit and temper and technique of cooperation are gained by many pupils, and those who do not succeed in getting themselves under control at least improve in social capacity.

## Characteristics of a Teacher

(Continued from page 514)

structive than a teacher of rare ability who has not the right motive, just as nothing is more deadly than the well-meaning, sincere teacher who has no other ability. By right motive I mean the Christ motive. Men do not all agree on what is Christian duty. The word Christian has been so bandied about and so misapplied and interpreted to meet the tenets of so many creeds one wonders just where Christ would classify himself. But there are teachings of his so specific and experiences so undeniable we can hardly mistake their meaning. No one will deny but that he came, not to be ministered unto, but to minister; or that he defined greatness in terms of service; or that he made everything secondary to his Father's will. These, we are certain, reveal his heart. But there is one of Jesus' experiences which every teacher should study. In one of his last conversations with his disciples, when he said to them that he was going to his Father and to prepare a place for them, the disciples cried out,



Show us the Father and it is sufficient." This, to my mind, is the great testimony to Jesus' mastery as a teacher. He did not stand in the way of the truth, but became the perfect medium through which the truth was revealed to his followers. It would have been very easy for him to have substituted himself for the truth. A weaker character could not have withstood the temptation. He could no doubt have been worshiped or even crowned King, but he steadfastly refused to allow himself to stand in the way of the truth which his Father commissioned him to carry to men. It is at this very point that the teacher with personal charm is so liable to stumble. It is so easy to let boys and girls love you. I have known the program of an entire school to be wrecked because one teacher allowed her pupils to worship her instead of the larger principles which covered the good of all. She was supremely selfish and absolutely blind to the fact. She was proud of a loyalty which was un-Christlike as anything could be. This is every good teacher's temptation and every right motivated teacher will assiduously guard against this danger.

## Junior Department Conference

(Continued from page 524)

study on the part of the teachers, and conferences with pupils.

When "Missions and Missionaries of Our Church" is discussed, a map should be used indicating the location of the stations of the church and outstanding missionaries. Teachers should list in notebooks these stations and missionaries. Missionary activities, such as a box for a home missionary, gifts for foreign missionaries, service to be rendered families or institutions in the community, should be outlined.

When the "Play Life of Boys and Girls" is under discussion teachers should list best indoor and outdoor games to suggest to boys and girls. The kind and number of parties to be conducted by the department during the year, as well as class parties or other social activities, should be determined.

When "Geography of Bible Lands" is the theme teachers should draw outline maps to be studied, locating outstanding places. Pulp or salt-flour maps may also be made, the materials having been assembled in advance.

The fifth period should be left open for general discussion and the arrangement of materials, such as decorations for festival days. How best to cooperate in the promotion of approaching community activities should have a place in the discussion, or any other topic of immediate interest.

A constructive program, well executed, will afford the very greatest opportunity for training and developing "living teachers." Results in numberless instances have proved this to be true.

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# A Clover Party in the Woods

By  
Mollie C. Walker



**O**NE of the activities planned for in the daily vacation church-school program is a picnic or a day in the open. In many places it is possible to hold the school sessions out-of-doors, but in a crowded city the children are forced to spend the hours in a classroom. To these children a picnic is a great event, and this pleasure should by all means be given them. Perhaps a city park is the only available place, but if it is at all possible to take the children to the real woods by means of automobile or trolley, this should be done.

The suggestions given below may help in planning a party or picnic. Do not neglect any of the thrills. Begin by sending each child a real invitation.

**Invitations**—Cut heavy water color paper in the shape of a four-leaf clover. On under side write the invitation to the party.

**Time**—Any day of any summer month.

**Place**—A cool shady place in God's woods where the flowers bloom, birds sing and trees give plenty of shade.

**Games**—As soon as children reach the picnic woods give each girl a sun hat which may be purchased from one of our ten-cent stores, and the boys a farmer's sun hat. Then have them start the first game.

## Clover Contest

After picking a lap full of clover blossoms in a limited time, have the children sit down in a shady spot and see who can make the longest clover chain in five minutes.

## Four Leaf Clover Hunt

A contest just to see who has the sharpest eyes.

## Bee Hive

Dramatize Emilie Poulson's Finger Play. **The Wind and the Flowers**

This game is suitable for little children. Any number from four to forty may play it. The players are divided into two small parties, each party having a home marked off at opposite ends of the playground with a long neutral place between. One side represents a flower, the children deciding among themselves which flowers they shall represent. Then they walk over near

the home line of the opposite party. The opposite side (who represent the wind) stand in a row in their lines, ready to run and guess what the flower chosen by their opponents may be. As soon as the right flower is named, the entire party owning it must turn and run home, the wind chasing them. Any players caught by the wind before reaching home become his prisoners and join that side. The remaining flowers repeat their play, taking a different home each time. This is played until all flowers have been caught.

## A Tree Game

"Nature rightly interpreted speaks of God."

In these days of Nature study when our greatest privilege is bringing children closer to God through the wonders of Nature, make real to the child's mind God's part in the beauties and wonders of nature. The trees, flowers and birds are within the reach of all. To play the game have children scout around a certain area discovering the different kinds of trees. They return at a signal of the whistle or horn and the child having the biggest variety of leaves wins the game.

## "Grass Blade"

This will be especially enjoyable for the six-year-old children. Each child gathers a handful of grass, the soft, flexible grass blades being the best for the purpose. The players then seat themselves. One child makes a loop of a blade of grass by holding two ends in his hand. Another child loops his blade of grass through this and the two pull; the one whose blade breaks loses and two pieces of grass are given to the winner. This continues around the circle until all have pulled and the one who has the most pieces of grass wins.

## "Trap Hats"

Sticks for pins. While smaller children make hats, talk informally about the leaves, their names, uses, etc. This will naturally lead you into a talk about birds. Let the children stop and listen and if they hear one they can give the call or whistle that they heard. Draw out, through informal questions, the children's bird lore and observations about their habits, where they buried their nests, how they make nests, protectional coloring of the birds (how the mother bird dresses in sober colors), which bird is the song bird (always the father bird). In talking about birds with little children always use "Mother Bird" and

"Father Bird" instead of male and female. Dwell at length upon the uses of the birds, how they eat the insects which would destroy man's food. Let them begin to feel that they are not only wonderful to look at and listen to but are a very useful and necessary asset to the life of man.

## Lunch Time

Spread the lunch on large cloths under the trees. The mothers may prepare the lunch appropriate for children. The teachers and leaders bring frozen grape juice, lemonade, and home made cookies.

## The Story Hour

After lunch have all children gather in a big circle under the shady trees and have your best story-teller tell them the story of *What the Butterfly Learned*, in *Programs, Plays, Songs and Stories*, by Mollie C. Walker. Song: *Pretty Clover Blossoms*.

## Leaves Are Green

If it is not too late let the children have one more rollicking game before going home. The following is a game all children love. The players join hands and form a ring. They dance around in a circle singing to the Mulberry Bush tune:

The leaves are green, the nuts are brown,  
They hang so high they will not come down,

Leave them alone till frosty weather,  
Then they will all come down together.

As the last words are sung the children all stoop suddenly to the ground to represent the falling nuts. This is more interesting if the time be rapid and if the players jump before stooping, which may lead to their tumbling over as the nuts do when they fall from the trees.

## Book Suggestions to Teachers

*The Bird Guide*, *The Flower Guide*, *The Tree Guide*, *The Butterfly Guide*. Any good book on children's out-of-door games.

In these days when play is regarded as the chief medium of education it would seem that we, as church-school workers with little children, would not leave a stone unturned to enter most joyously and glowingly in their play experiences.